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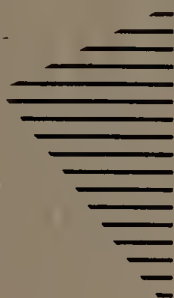
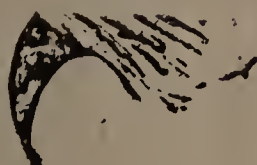
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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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Feminism

GayCommunityNews

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Cops Bust Five Men on Prostitution Charges

By Larry Goldsmith

BOSTON — Police in Boston and Bellows Falls, Vt. arrested four men and a 16-year-old youth during the weekend of May 1-2 on charges relating to prostitution and the dissemination of obscene matter.

The arrests, according to Boston police, follow a five-month investigation by local, state and federal agencies in Vermont and Massachusetts of the Club International, a Boston-based organization which advertised escort services and "Playboy Fantasy Parties" for its members.

Boston print and broadcast media immediately seized upon the arrests as major stories and issued reports describing an international ring dealing in child pornography and prostitution involving "boys as young as 13." At this time, however, no charges involving pornography depicting minors have been filed and no one younger than the Massachusetts legal age of consent of 16 years has been arrested.

Robert H. Noel and Graham P. Teller, both 62, were arrested early on May 2 when police, carrying a search warrant and accompanied by a television crew from a local news program, broke down the door of their Boylston Street apartment and found the two men sitting in their living room. A spokesperson for the Boston Police Department claimed that reporters for WNAC-TV, which

broadcast the exclusive footage on both the evening and the 11 o'clock news, were not invited by the police, but learned of the impending raid by monitoring police radio channels. Jack Fitzgerald, assistant news director at WNAC-TV, told GCN it would be "inappropriate" to comment on his station's coverage.

The previous evening, Bellows Falls police, accompanied by Vermont state police, Windham County (Vt.) sheriff's officers, and "other law enforcement personnel" arrested Robert George Slee, 42, Randy Allen Dean, 18, and a 16-year-old youth at the Andrews Inn in Bellows Falls. Both the Andrews Inn, a gay guest house, and the Bellows Falls Police Department have stated that the inn has no connection with Club International and that the arrests in no way constituted a "raid" of the premises.

Noel and Teller were arraigned in Boston Municipal Court on May 3 on charges of possessing and intending to disseminate obscene matter. Noel was charged additionally with keeping "a house of ill fame resorted to for the purposes of prostitution and lewdness" and Teller faces an additional count of deriving support from the earnings of a prostitute. Court documents state that the obscene matter in question is a videotape entitled "Pacific Coast Highway" and that the "house of ill fame" referred to is the address

on Boylston Street given by Noel and Teller as their residence.

Both men were released on their own recognizance pending a June 1 hearing.

Approached by GCN during a recess in the arraignment hearing, Noel and Teller declined comment. Robert Goldstein, a Boston attorney who represented the pair at the hearing, told GCN on May 4 that he still knew very little of the particulars of the case and that he could offer no comment at that time.

The local prosecutor, Suffolk County Assistant District Attorney Kevin Connelly, told GCN

on May 4 that most of the information he had on the case was "derived from news sources."

"I probably don't know much more than you," Connelly said. "All I know, not to be facetious, is pretty much what I read in the paper."

Connelly's boss, Suffolk County District Attorney Newman Flanagan, comes up for re-election this fall.

Slee, Dean and the juvenile were arraigned on May 3 in Windham County District Court. Slee was charged with possession of Valium, a controlled substance, and prostitution. Dean was charged

only with possession of cocaine, although police had originally filed a complaint including a charge of prostitution. The youth was charged with prostitution. Slee, a Canadian national whom Bellows Falls police say is wanted by police in Toronto on 18 separate drug and sex-related charges, is being held at the Woodstock Community Correctional Center in lieu of \$100,000 cash bail. The youth, who is currently being handled as an adult criminal, was imprisoned at Woodstock for lack of \$50,000 bail; he was released on May 6 on reduced bail of \$10,000.

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New Yorkers See Sharp Rise In Homophobic Violence

By David France

NEW YORK—Criminal violence against lesbians and gay men has reached such proportions here in the past two months that even the straight press reports the "hunting down of homosexuals" to be epidemic.

Attacks by gangs of straight men on gays in the Village and in Chelsea so far this spring have crippled and killed countless numbers of gay men in particular, and have created a fear which is keeping much of the community indoors and many individuals

overwhelmed in trying to fight it.

The beating of two men last March 6 by five younger teenagers with baseball bats resulted in major skull fractures in one of the victims and permanent loss of vision in one eye of the other. Wayne Purviance and John Minchic had been dropped off in front of their house late Saturday night when a car carrying the attackers pulled up behind them. They asked the couple whether or not they were homosexuals. Purviance and Minchic did not answer. The car began to drive away, then stopped further down the street.

The five youths got out with baseball bats and chased and beat the two men in an assault that lasted nearly ten minutes. Had the couple's friends not returned at the sound of screaming, the attack would presumably have resulted in the victims' deaths. As the assailants drove away in their car, they continued to yell insults at other passersby.

All five were apprehended later that night and are being charged with one count of first-degree assault and two counts of assault in the second degree each. The trial of these men is being closely

watched by organizations like the Chelsea Gay Association (CGA) in an attempt both to publically recognize the increasing frequency of such attacks and to insure that the courts treat violence against gay people as a criminal offense. At the last hearing on the case on April 28, when the defendants each pleaded not guilty, claiming mistaken identity, some 15 gay men were present in a show of concern in the case.

Bob Downing, a student at Pace University and columnist for the New York Native, said that the presence of concerned gay people at the trial has an important effect on the way the courts approach a case. "I talked with one judge who said that he can no longer try lesbian and gay cases with impunity," said Downing, "because of the monitoring and the articles in the Native."

Downing and others have established such rapport with members of the New York City court system that they are immediately recognized by judges and assistant district attorneys as concerned members of the gay community. John Hogan, the assistant district attorney working on the Pur-

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Lesbians Attacked in Boston

By Jil Clark

BOSTON—A group of five white men assaulted two white lesbians in the Fields Corner area of Dorchester, a section of Boston, on April 18. Two days later, a white gay man leaving the Savin Hill subway station at 11 p.m. was beaten by three white males about 17 years of age.

Savin Hill, a predominantly white neighborhood, is the site of frequent racist attacks, one of which resulted in the death of William Atkinson, a black man who was bludgeoned to death last month as he waited for a train at Savin Hill station.

The assault against the two lesbians seems to have involved some confusion on the part of the assailants. "They thought they were queer [male] bashing," said Barbara, whose nose was broken in the attack.

Barbara and a friend who was living in Dorchester at the time of the assault were walking to an all-night grocery at 11 p.m. when a car slowed down and the men in it began harassing the women verbally, asking them for "joints" and street directions, according to Barbara. When the women ignored the men, they called them "spic" and "queer" and demanded to know, "What are you: guys or girls?"

Barbara said she and her friend were "punked out" and wearing leather.

"The next thing I saw was them running after us really fast with their hands behind their backs like they had knives or something," Barbara said. "I stopped because I didn't think I could outrun them. Maybe I shouldn't have."

Barbara estimated the ages of the attackers as ranging from 18 to 22.

"They started punching my

friend," Barbara continued. "There was nothing I could do. I figured it was best if I stayed out of the way so I could get help when it was all over. When she went unconscious, I started screaming, 'Why are you doing this to her?' When they heard me say 'her,' they stopped and the four of them split quick. One guy asked, 'Is she alright?' Then he punched me in the face and broke my nose. He had steel inside his gloves."

The women reported the incident to the Boston police who interviewed them within an hour of the assault. "In my terror, I'd forgotten all the details. And they [the assailants] had parked so that I couldn't see the license plate. The cops said all they could do was file it. In my opinion, they should have been out cruising looking for the car immediately. Since they [the assailants] found out too late we are women, they may have a guilty conscience. But that's not enough for me. I want to find them."

Barbara described the car driven by the assailants as a red, American-made, four-door 60s model, and said she suspects it can be spotted occasionally near the Lucky Strike bowling alley across from the Fields Corner shopping center. (Anyone who sees a car matching this description is urged to report the registration number to GCN and to the police.)

Attacks against lesbians per se are reported much less frequently than attacks against gay men. "There's not as much violence against lesbians because people don't pay as much attention to lesbians," said Katie Kenner, who has worked with the Rape Action Project in Boston. "Gay men are much more of a threat to straight men than lesbians are."



Susan Fleischmann

Disabled people and their supporters demonstrated on April 30 outside the Haymarket subway station in Boston. Organized by the Disabled Liberation Front and the Massachusetts Coalition of Citizens with Disabilities, the protest targetted the failure to provide access for the disabled on the city's bus and subway system. The Massachusetts Bay Transportation Authority recently cancelled plans to buy buses with steps which can be lowered for persons in wheelchairs or on crutches.

News Notes

quote of the week

"The old image of the gay was gay radicals and transvestites. Now it's someone who drives a Maserati and has an Advent TV screen."
—Advertising representative and marketing consultant Joe DiSabato in "Tapping the Homosexual Market" by Karen Stabner in the New York Times Magazine for May 2, 1982.

a form of emancipation

THE HAGUE, The Netherlands — While the U.S. Immigration and Naturalization Service fights to keep alien gay men and lesbians out of the country, the Dutch government has agreed that homosexuals can seek refuge from persecution in Holland.
The bulletin of the International Gay Association reports that the Dutch State Council, the country's highest judicial body, has ruled in the case of a gay refugee from Poland that the Geneva Refugee Treaty permits official refugee status and a residence permit for gay people fleeing persecution in their own countries.
Holland is the first country in the world to extend the Geneva Treaty to lesbians and gay men.
But refugee status in general, the bulletin points out, is difficult to obtain in Holland and in practice gay refugees from European countries and the United States are not likely to obtain it. The bulletin says refugees from countries like Iran and Argentina are more likely to be accepted.
The State Council ruling follows a resolution to the same effect passed last year by the Dutch Parliament.
The Dutch delegate to the High Commission for Refugees in Geneva called the State Council decision "not revolutionary but a form of emancipation."
The Polish refugee in whose case the ruling was made was nevertheless refused refugee status because his case was found to be weak.

literary lesbianism

SAN FRANCISCO — Poetry, short stories and autobiographical sketches are being sought for a short anthology of lesbian literature.
Designed for lesbian and gay literature classes, women's studies classes and general readers, the anthology will be devoted mainly to previously unpublished works, although a few recently-published pieces may be reprinted.
Stories and sketches submitted should be no longer than 15 pages. July 1 has been set as a tentative deadline.
Send entries to Peg Cruikshank, Box L 256, Department of English, City College of San Francisco, San Francisco, CA 94112.

icelandic feminism

REYKJAVIK, Iceland — A group of Icelandic women has planned to offer all-female slates of city council candidates for this fall's elections.
The Swedish newspaper *Dagens Nyheter* reported that an organization with headquarters in the capital city of Reykjavik will urge citizens around the country to vote for the women's ticket to put an end to male politicians' inaction in such areas as childcare facilities.
"Our action is a political protest that the people must take seriously," said Solrun Hallgrimsdottir, a member of the group.

june 12 rally

BOSTON — Growing numbers of lesbian and gay individuals and organizations are committing themselves to participating in the disarmament rally scheduled to take place at United Nations headquarters in New York on June 12 to coincide with the UN's Second Special Session on Disarmament.
"As gay men and lesbians," says the Lesbian/Gay Disarmament Task Force of Boston, "we have a special perspective on the connections between militarism and social oppression. We know that those political and military leaders who advocate war most strongly are also leading and supporting the attacks on gay men and lesbians. We also see that a society which promotes militarism promotes male domination and rigid sex roles. . . . But as gay men and lesbians, we have learned that it is possible to make dramatic changes."
Buses to the rally specifically for gay men and lesbians will leave the Boston Common at 6:30 a.m. on June 12 and leave New York at 6:30 p.m. that afternoon. Since space is limited, tickets should be bought as early as possible. The cost of the trip is \$20. For more information and to arrange for tickets, call Nancy at (617) 497-6754. Be sure to specify that you are interested in going on a lesbian and gay bus.
A benefit dance for the rally will be held at 8:00 p.m. on May 27 at the Pipeline Bar at 9 Lansdowne St., across from Fenway Park. A donation of \$2.00 is requested.
The Boston Lesbian/Gay Task Force would like to hear from gay groups and individuals in other parts of the country who are planning to be at the rally. Write them at GCN, Box 543, 22 Bromfield St., Boston, MA 02108 or call Cathy at (617) 661-0974.
New members are encouraged to attend the meetings of the Task Force, which are held from 7:30 to 9:00 at 355 Boylston St. on the fourth floor.

avoiding roles

SAN DIEGO — There is much less violence between lesbian and gay lovers than between heterosexual couples, according to a recent study, and when violence does occur between gay lovers, it is associated with rigid gender roles and other forms of inequality.
Presented in May at the annual meeting of the Pacific Sociological Association by psychotherapists Laud Humphreys and Brian Miller, the study was based on investigations of 242 lesbian and gay victims of violence. Six percent of the men and women studied had been attacked by their lovers and the remainder by queer bashers.
"When gay couples are violent, masculine-feminine role playing is the strongest characteristic," Humphreys says. "Other power divisions such as financial and racial inequality also correlate with couple violence."
The study found that jealousy and the use of alcohol were factors in almost all of the cases of gay violence.
Humphreys and Miller caution that figures on violence between gay lovers may be inaccurate because lesbians and gay men are more reluctant to report quarrels to the police. But more fundamentally, gay and lesbian couples are not bound by marriage and social pressure and can separate more easily than heterosexual couples without resorting to violence.
"Violence in lesbian and gay couples," the study concludes, "can be reduced by avoiding rigid gender roles and achieving greater equality in relationships."

a different breed

CAMBRIDGE, MA — A group of lesbians interested in the possibility of becoming mothers through artificial insemination is looking for sperm donors.
For additional information, write Women's Law Collective, attention: Alternative Fertilization Group, P.O. Box 125, Cambridge, MA 02139.

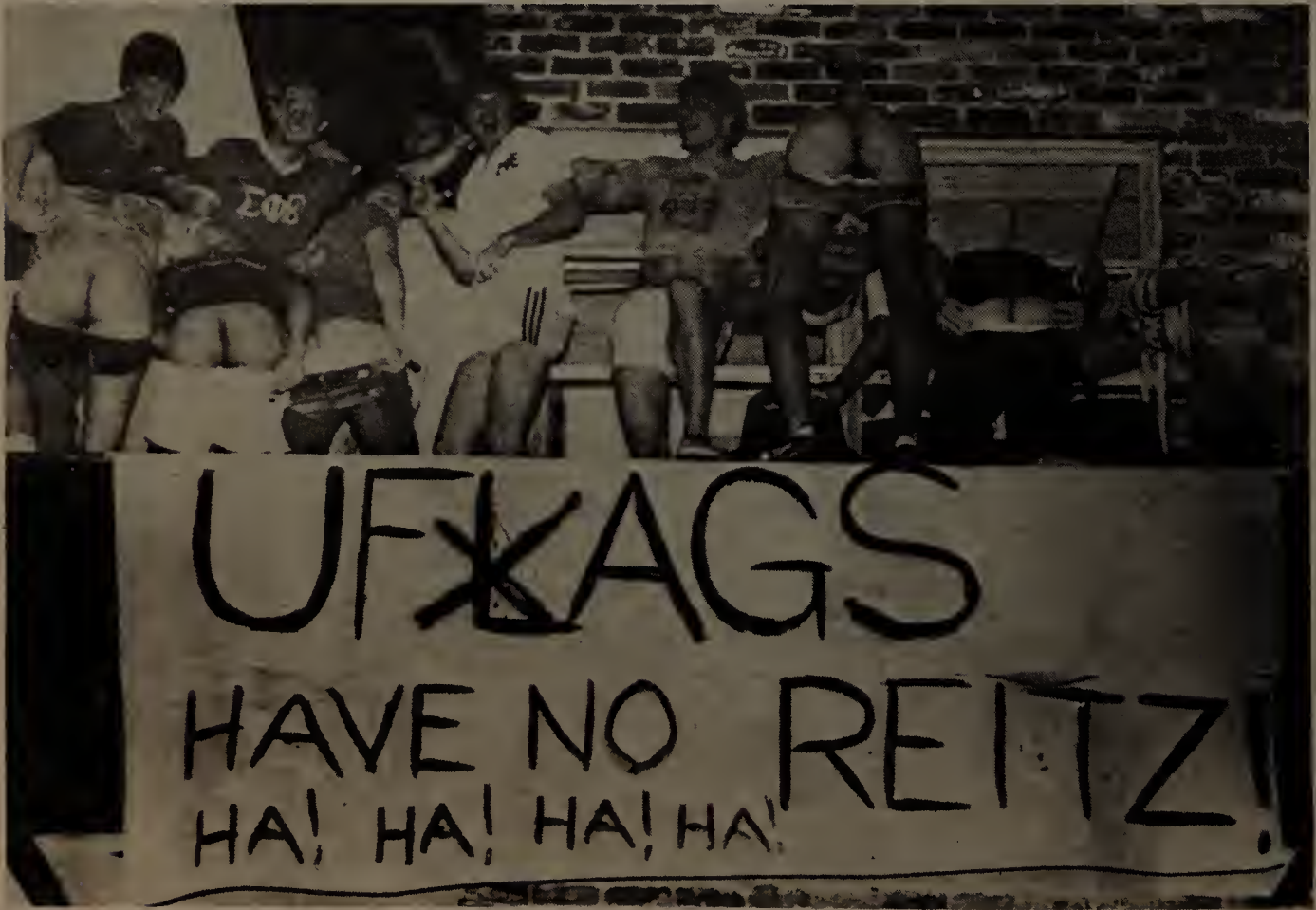
same old shit

LONDON — The British Ministry of Defense has denied reports that this country's military has adopted a more lenient policy concerning the treatment of homosexual soldiers.
London Gay News reports that in response to a letter from activist Mike Jarrett, military officials said lesbians and gay men in the armed forces could still be court-martialed for engaging in homosexual activities. "The law remains unchanged," the official letter stated, "but Commanding Officers have been reminded that they do have flexibility in the handling of homosexual offenses within their unit."
After press reports of the more lenient policy (see GCN, Vol. 9, No. 31), Jarrett had written officials demanding the immediate release of all service personnel currently being detained for homosexual acts. The press reports were misinformed speculation, officials replied. "It remains the case that where the circumstances merit trial by court martial, this will take place. There is therefore no question of retrospective action to release those undergoing detention or imprisonment for such offenses."

another country

SOLO, Indonesia — After almost a year of discussion and planning, three gay men have formed Indonesia's first gay organization.
According to a press release, the founding of Lambda Indonesia resulted in part from increasing coverage of lesbian and gay issues by the straight press, particularly the public marriage of two Jakarta lesbians in May 1981.
Although no lesbians showed interest in founding LI, its three founders hope their efforts will spark similar efforts in the lesbian community.
The group plans to seek greater coverage of gay issues in the straight press and, eventually, to publish its own newsletter.
LI founders envision the forming of local lesbian and gay organizations throughout the country and hope for support from mainstream human rights groups. A national counselling program has been discussed as well as the possibility of a gay rights law.
Organizational questions yet to be answered include LI's relation to the lesbian community and with the *waria* movement. *Warias*, transvestite homosexuals and transsexuals, became organized in the late 1960s, largely through the efforts of the radical governor of Jakarta, Ali Sakikin.
LI would like to get in touch with gay and lesbian groups in other parts of the world. They need ideas, books to start a library, funds and good wishes. Their address is Lambda Indonesia, c/o Chandra Djatmika, P.O. Box 122, Solo, Central Java, Indonesia. LI is represented in this country by the Lesbian and Gay Rights Monitoring Group, Attention Steve Forglone, 415 West 23rd St. 11F, New York, NY 10011.

News Notes compiled this week by David Morris.



fraternity asses

GAINESVILLE, FL — A fraternity at the University of Florida here has been found guilty of "conduct unbecoming a fraternity" after a student newspaper published a photograph of several of its members exposing their naked buttocks.
The Weekly News, a lesbian and gay newspaper in Miami, reports that 18 members of Sigma Phi Epsilon have been either expelled from their organization or barred from fraternity activities after posing above a banner reading "UFLAGS have no Reitz. Ha! Ha! Ha! Ha!" with the "L" of UFLAGS crossed out. The fraternity itself was censored by the Intrafraternity Council.
UFLAGS, the University of Florida Lesbian and Gay Society, was recently notified that it will no

longer be allowed to occupy a small office in the student union, Reitz Hall, that it had used for over a year (see GCN, Vol. 9, No. 30).
UFLAGS has filed suit against the university, charging denial of free speech, free association and equal protection under the law, after university officials rejected an out-of-court settlement by which UFLAGS's office space would be restored. The settlement also called for the university to admit its error in ousting the group and to write a letter condemning the actions of Sigma Phi Epsilon.
During Gay Awareness Week last year, another fraternity at the university, Kappa Alpha, set up a table on campus with signs calling for "public execution of queers." Bruce McCoy, a member of UFLAGS, received a death threat during the same week.

News Analysis

'A Lack of Focus': The Days of Resistance

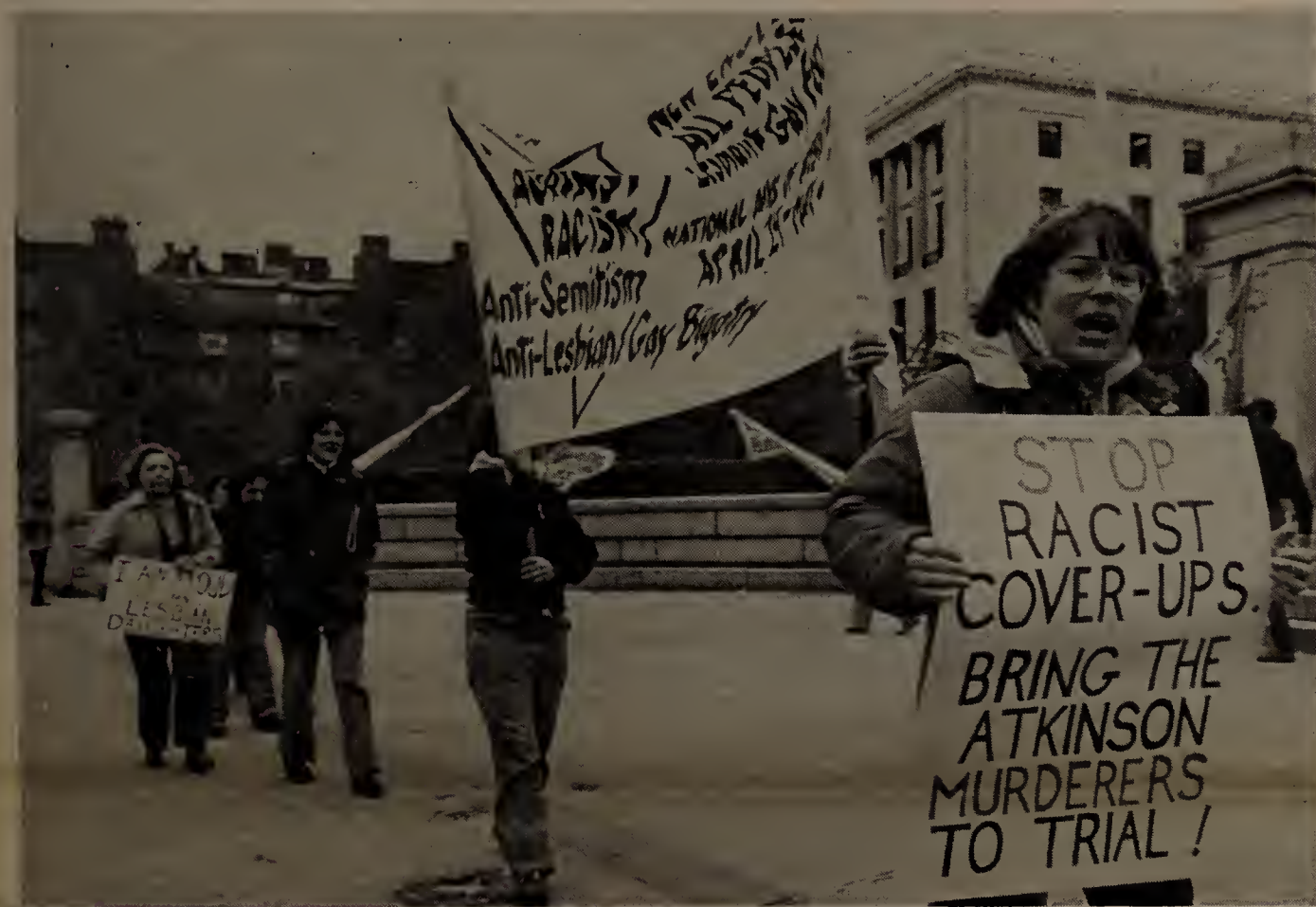
By David France

The All People's Congress (APC), probably the most promising progressive, grass-roots political-action coalition in this country since the movement of the '60s, just brought to a close its most ambitious national undertaking to date: "the National Days of Resistance to Overturn the Reagan Program."

Plagued by sparse attendance and slim news coverage, the more than 100 demonstrations held during the week of April

Larry Peterson: "It wasn't so much that people weren't ready to protest, but that they wanted a more concrete thing to mobilize around."

23 through May 1 were watched closely by APC critics and supporters alike to see, if nothing else, what the organizers actually had in mind.



Susan Fleischmann

A small but vocal crowd of demonstrators protested outside the State House in Boston on April 28 as part of the Days of Resistance. Organized by the Lesbian/Gay Focus

The Days of Resistance was a concept presented to the founding conference of the APC last October, where it was suggested that the mobilization be taken up to bring all the demands of that coalition together in a series of nationally coordinated, locally planned actions. The first part of the week would be divided into focal groups: seniors and disabled would have a single day of resistance; women would have a day; and lesbians and gay men would have a day in which "anti-gay bigotry" would be confronted.

The separate actions, the plan went, would build momentum for the "mass march on Washington" where local demands would be compiled into one massive anti-Reagan message. The significant fact of the action was that local demonstrations, though not overwhelming, proved far more successful in drawing people and attention than did the Washington march.

As witnessed by the lesbian and gay Days of Resistance and by the May Day march, where some 25 percent of the demonstrators marched as out-of-the-closet gays, we seem to have become a primary focus in the present protest movement.

"I would say that there were between five and eight thousand demonstrators present in Washington," said Eric Jackson, one of APC's organizers for the event. The Washington-area Department of Parks estimated as few as 2,100, however, and Jackson was as baffled by the small turnout as everyone else. "It could be that the Southern region was demonstrating in Knoxville instead," he said, where Reagan was giving a convocation address to the World's Fair, which opened the same day.

But some veteran demonstrators had different impressions. "The purposes of the march were too broad and vague; in a sense, meaningless," said Larry Peterson, a representative of the (New York City) Committee of Lesbian and Gay Male Socialists (CLGMS) to the APC. "Roll back Reaganism" was the slogan for the Days of Resistance, a slogan which, according to the literature distributed to announce the event, symbolized a call for an end to the Reaganite policies of racism, sexism, anti-gay bigotry, anti-union practices, intervention abroad and social service cut-

backs at home. "It wasn't so much that people weren't ready to protest, but they wanted a more concrete thing to mobilize around," added Peterson.

Peterson cited last month's demonstration in Washington to protest U.S. involvement in El Salvador as an example of a specific issue to organize around. Estimates were as high as 50,000 demonstrators for that event.

The coordination of this action with the international May Day demonstrations might have given a perfect tool for organizing, but APC avoided the connections. Mentioned in passing by only a few speakers, the rally was instead devoted to familiar APC speakers reading familiar APC speeches which attempted to address all aspects of oppression from all sorts of angles. "I think that there is an assumption [on the part of the APC organizers] that if you mention May Day, say it outright, then you'll get smeared as a Red and that will be it. The problem with that is that they underestimate the intelligence of the people that the demonstration was aimed at," Peterson said. "It was an insult."

of APC, the demonstration was directed against racism, with one sign referring specifically to the recent killing of William Atkinson, a black man, by white youths.

People were generally more pleased, however, about the turnout across the country for local actions in the April 28 Lesbian and Gay Day of Resistance and its ability to solicit organizing efforts from the community answer to specific issues and draw crowds. Dozens of cities planned actions ranging from marches to public forums.

In New York, the city with the largest participation, a march winding through Greenwich Village demanded an end to anti-lesbian and anti-gay violence and police compliance, and the immediate passage of city, state and national rights bills. "It was a spirited demonstration of our anger," said Andy Mosso of the Lavender Left. The anger became particularly strong in front of the Moral Majority Church and at the steps of Mayor Koch's home in the Village.

In Detroit, the Federal Building was targeted by a modest crowd of demonstrators who called for an end to government sexism and bigotry in employment practices. Willis X. Harris, an APC organizer there who is not a member of the coalition's Lesbian and Gay Focus, told GCN that "It was one of the first demonstrations here in Detroit of its kind. A lot of citizens here didn't even know that the problem of lesbian and gay oppression existed. There were maybe two or three hundred onlookers who were acquainted [for the first time] with the Family Protection Act and with the problems that gay and lesbian men and women face in employment and housing." The picket lasted for nearly two hours.

The San Francisco Lesbian and Gay Focus held a march which focussed on opposition to the FPA. In Albany, NY, students protested the presence and the bigotted practices of the ROTC on state university campuses. About 30 people gathered in Boston to demand an end to racist and homo-

Gwendolyn Rogers: "What kind of system is it that encourages lesbian and gay oppression while supporting the racist system of apartheid in South Africa?"

phobic violence.

Washington, DC, staged a rally at the national offices of the Moral Majority. Tampa-area Floridians organized that city's first lesbian and gay rally. Demonstrators in Atlanta mourned the killing of a black transvestite by the police. And many other cities turned out in support both of their communities and of the work of the APC.

As witnessed by the lesbian and gay Day of Resistance and by the May Day march, where some 25 percent of the demonstrators marched as out-of-the-closet gays, we seem to have become a primary focus in the present protest movement.

The APC, also known as the People's Anti-War Mobilization (PAM), has taken an unprecedented step by including violence toward and discrimination against lesbians and gay men in the roster. Begun in 1979 by a call from Workers World Party to create a united front of all those affected by the conservative swing of the government, APC has stressed the interconnectedness of heterosexism to racism, sexism and the oppression of the poor, the young, the old and the disabled.

"What kind of system is it that encourages lesbian and gay oppression while supporting the racist system of apartheid in South Africa?" asks Gwendolyn Rogers, lesbian spokesperson for the National Board of the APC. "It is a system which is founded on oppression and divisions. It is a system which does not represent the people. We refuse to be divided by racism, by sexism or classism," she said last Saturday in a rousing, but by now familiar, speech from the rally platform. And she was well received by listeners, gay and straight alike.

Whether the overwhelming presence of lesbians and gay men at the various APC events can be attributed to that group's ability to organize individuals within our communities, or is more a sign of their skill in working with existing lesbian and gay organizations, is debatable. Most of the participants in the Washington march seemed to be representatives of one group or another — Salsa Soul Sisters, Black and White Men Together, the New York City Union of Lesbians and Gay Men, Dykes Against Racism Everywhere and CLGMS, to name the more visible — but they were not without critical evaluations of the event's organization. "There was a bit of an attempt to over-organize this thing," said Peterson, which resulted in a sense of alienation of many groups from the coalition. Although he does not see the APC as exclusionary, he has noticed as a member of the national steering committee that organizational involvement in the APC has dwindled since early last year.

"It's not going to be a movement demonstration," Phil

Ian Daniels: "The problem is that we have concepts of what a mass movement should be which didn't coincide with what their [Workers World Party's] notions were. . . . Our notion was that everyone should find a way to work together, on all levels of the organization — from leadership to making sure things get done — and that's the united front which we were seeking."

Allen, APC organizer, said prior to the march, referring to organizations and individuals already active politically. "It's not that we don't want them, it's just that they have not shown great interest in the thing to date."

On the local level, a number of leftist organizations have been asked to leave the coalition. Ian Daniels of the Revolutionary Socialist League (RSL), an organization with a strong stance on lesbian and gay rights and a history of coalition work in the gay community, says that RSL was expelled from local planning in Chicago and New York. "The problem," said Daniels, "is that we have concepts of what a mass movement should be which didn't coincide with what their [Workers World Party's] notions were. . . . Our notion was that everyone should find a way to work together, on all levels of the organization — from leadership to merely making sure things get done — and that's the united front which we were seeking."

Many of the other groups expelled were left parties which voiced similar complaints with the internal structure of the coalition.

While APC may lack an ability to coalesce with other political tendencies, it excels in its ability to draw contingents of Third World people, of lesbians and gay men, of women and of the disabled, which complement each other in size and militancy. "The [Washington] march was very, very well balanced, with a broad spectrum in the crowd, which is very true of what the APC has done in the past," said Peterson. There were at least as many women as men present, almost as many Third World people as other and the facilities for the disabled made their contingent larger than most demonstrations are equipped for.

If nothing else, the Days of Resistance constituted a test of the APC's ability to organize: a test whose results can only be measured by the acceptance the organization receives in the future. Its efforts may prove invaluable to the lesbian and gay community not only by validating the demands within the movement for our visibility, but also by incorporating those demands into a general analysis of oppression which goes beyond civil rights questions. What lies ahead is the need for assurance that the coalition can learn from its failures as effectively as it has learned from its successes.

Community Voices

the danes and the jews

To the Editor,

In her interview with Jil Clark (*GCN*, May 1, 1982) Gloria Greenfield states that when she was in Copenhagen so many lesbians wanted to feel her hair because "I was . . . the Jew that they'd never experienced because the Danes let their Jews get killed." Whatever the state of Ms. Greenfield's hair, the last part of that statement cannot be allowed to go uncorrected, since it has absolutely nothing to do with the truth.

The facts, as drawn from Lucy Dawidowicz's *The War Against the Jews* (New York, 1975) are these. About 8000 Jews lived in Denmark at the time of the German occupation, comprising .2 percent of the population. Despite efforts by the Germans to convince the Danes that their Jews were an alien element, Jews remained under the protection of the government. There was no anti-Jewish legislation, no Jewish property was seized, and no Jews were deprived of their positions with the government.

As elsewhere in Europe, the Germans did try to deport the Jews. A roundup was scheduled for Oct. 1, 1943, "but in an extraordinary operation involving the whole Danish people and the agreement of the Swedish government, nearly all Danish Jews were hidden and then ferried across to Sweden where they remained in safety until the end of the war." The Germans did manage to find about 400 Jews. These were sent to Theresienstadt (the German "model camp") where, because of the persistent interest of the Danish government to their fate, they remained. None was sent to a death camp.

As we all have an obligation to remember the holocaust, so too do we have an obligation to remember those who risked their lives in opposition to it. Since the Danish operation to save the Jews was virtually unique, it is all the more appalling that Ms. Greenfield should casually accuse the Danes of complicity in murder.

Lee Riccardi
Jamaica Plain, MA

a wonderful lady

Dear *GCN*,

Thank you mightily for your article on Buffy Dunker. For the past three years I have had the pleasure of knowing a lady who, like Ms. Dunker, was a wife, a mother and a proud lesbian. We met while she was confined to a senior citizen's home at the age of 75. Knowing that I was gay and feeling somewhat shy because I was a male, she finally confided in me. She had been gay earlier in life but society caused her to marry and raise a family, closeting her real self.

During our short but beneficial friendship I enjoyed visiting her rather than going to the bars, etc. Many times I would take her to the local gay park where she enjoyed talking to other lesbians who were shocked and excited to meet such a real and wonderful lady.

I urge anyone knowing a senior gay to spend more time together. You won't know how refreshing a different kind of relationship can be. Mine I will always treasure.

My friend passed away one month ago.

Kevin Litsey
Terminal Island, CA

nothing wrong with it

Dear *GCN*,

I really like your paper and cannot understand many of the trivial and ridiculous complaints people often send to Community Voices. As a point of interest, I see nothing wrong with the name of your paper, as I believe lesbians are just as gay as I am. Keep up the good work.

Fred Biskal

Features Editor

Gay Community News is looking for a Features Editor. Editing and writing skills necessary as well as a commitment to feminism and social change. Responsible for regular features and monthly book supplements. Low salary, medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, **GCN**, 22 Bromfield Street, Boston, MA 02108. (617) 426-4469

mom-boy love

To the Editors:

No doubt you all saw the item in last week's papers about the poor Cape Cod mother who pleaded guilty to sex with minor boys. I thought the controversy was limited to man-boy love. Now it spreads to include Mom-boy love. I fear that the next wave will be state prosecutions of large numbers of women who have sex with boys, and new prisons built to absorb them all, etc.

So I write you to announce that I have rewritten the end of that classic play, *Tea and Sympathy*. After the Deborah Kerr character has sex with the young fellow, she hears knocking on her door. It's Lily Law. She sits, as Deborah always did, demurely.

"But, officers, I only was trying to help him become a man, to help him overcome his doubts and fears about . . ."

"Yea, yea, yea, lady. You can tell it to the Judge. Now where do you keep your pornography?"

Deborah Kerr is carted away, tried, convicted and imprisoned. Then she turns into a Susan Hayward character and that's another story.

So look forward to the new truth that speaks to today. Soon to hit the boards.

Wet kisses,
Bunny Larue
69 Memory Lane
Somerville, MA

good news

Dear *GCN*,

Not many inmates in the Correctional System write about the good things that happen in their lives so this may be a first.

My first article written for *GCN* was titled "I am a Womyn in Prison." Since then, many events have taken place.

I have met a womyn whom I have fallen in love with and her with me. She was released Feb. 1, 1982 and has stood by me faithfully all the way. We have made solid plans to be reunited upon my release.

At the time of my last article I was still serving time at the medium security unit. I am now at the minimum security unit called Forest Hills. there is a lot more freedom here. I am working as the Canteen Operator which is an honor job with many responsibilities and I earn \$30 a month.

April 9 I received a letter from Parole and Probation reducing my recent parole date of April 1986 to October of 1983. I will be sent to work release in April 1983 to take my first step back into society before I start my parole.

After five years of incarceration this news was a great relief and one long waited for. I am looking forward to my release and to the reunion with my lover. This last year will be nothing compared to the five already behind me.

I wanted to share my good fortune with other inmates. Never give up on hope and always stay strong in your fight for freedom.

To *GCN* I give my deepest thanks for your help and support to prisoners all over and my best wishes go out to your staff and to your readers.

One day soon I will no longer be "a womyn in prison."

Pamel Willis
Florida Correctional Institution
Lowell, FL

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interpreted for the sign-impaired

Dear *GCN*,

I am the person who told the German measles joke at the Lesbian Cultural Event on that Saturday night last February. I am deaf myself. And I am Jewish (ironic, isn't it?). When I read LeFevre's letter (*GCN*, March 13, 1982), my first reaction was "What was all that about?! What was she talking about? Why was she upset? What was she fighting about? etc., etc." These questions were in my mind. I am not very political or really very familiar with these issues within the hearing Lesbian community. I am still learning about them; they are not easy to follow. Even my hearings friends had a hard time explaining why LeFevre was offended by the joke. I felt bad if she resented my joke. I meant no harm. My mother, who hates Germans or Nazis so much because of what happened to her when she was young, heard my joke and had a good laugh. She said that we, deaf people, are good sports about our deafness. I agreed with her.

I am sure that among hearing people you have your own "in-group" jokes such as Polish jokes, black jokes, religion jokes, gay men's jokes, gay women's jokes, and many more, and I am sure you do enjoy them. Don't you? Judith Stein (*GCN*, April 3) made some good points — German measles epidemics have had a profound effect on the Deaf Community — they caused an increase in the deaf population, and also in the number of multiply-handicapped deaf children. Maybe you people aren't aware of that. We deaf people were willing to share our deaf culture with you that night. No matter if you liked it or didn't like it, it was still our own spirit and our respect for our deaf world that we shared with you.

I would like to mention something else — deaf jokes are really very different from hearing jokes. How? Our jokes rely more on visibility; we don't rely on how things sound. Your own jokes (hearing), most of the time rely on the sounds or double meanings of words (like puns).

Finally, I am really sorry that LeFevre wrote that kind of letter without asking us why we told the joke or what it really meant. We, deaf people, at first felt resentment because we had thought that the hearing people wanted to share our deaf culture and wanted to learn and understand about us without feeling threatened or insulted. In her letter, she didn't even praise or support us, the deaf performers (and the interpreters), for doing our best job. We practiced a lot; wanted to make it the best for the show. It was really scary for us to face so many hearing people. Another example, if the Black group gave their own performance, they would get more careful criticism.

I hope this thing will be settled. Maybe some day we deaf people will write some articles about deaf culture — things that you never knew or realized about it. We will educate *you* some day.

Nancy V. Becker
Winchester, MA

Gay Community News

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Speaking Out

The Fem Question or We Will Not Go Away

By Joan Nestle

(From a talk given at the Scholar and the Feminist: Toward a Politics of Sexuality, April 24, 1982, at Barnard College.)

Voice One—1950s: Yes, I am a fem and have been for over twenty years. Believe me, I know the reaction *that* gets. You know, we are the missing women from Lesbian history, but honey, we helped hold our world together; we poured out more love and wetness on our barstools and in our homes than a woman was supposed to have. I have no theories to explain how the love came, why the crushes on the lean dark women exploded in my guts, made me so shy. All I could do was look so hard that they had to move away. But honey, I wasn't a piece of fluff and neither were the other fems I knew. We knew what we wanted and that was no mean feat for a growing girl of the 'fifties. Oh, we had our styles — our outfits, our perfumes, our performances — and we could lose ourselves in the world under the chin of our dancing partner who held us close enough to make the world safe, but we walked the night streets to get to that bar, and we came out bleary-eyed into the deserted early morning, facing a long week of dreary passing at the office or at the beauty parlor or at the telephone company. I always knew our lives were a bewildering combination of romance and realism. Oh honey, I could tell you stories . . .

Like about the 23-year-old fem who carried her favorite dildo in a pink satin purse to the bar every Saturday night so her partner for the night would understand exactly what she wanted . . .

Or how at 17 I hung out at Pam Pam's on Sixth Avenue and Eighth Street with all the other fems who were too young to get into the bars and too scared to forge an ID . . .

Or how I finally entered my world, a bar on Abingden Square, and learned that women had been doing it for years and how as a young fem I took on the Vice Squad, the plain clothes police women, the bathroom line, the Johns trying to hustle a woman for the night and the staring straights who saw us as entertainment. You see, my passions had taken me home, and not all the hating voices of the McCarthy 'fifties could keep me from being near my women.

Oh the stories I could tell if only you would listen . . . if only you would listen . . .

Voice Two, 1982: Every time I speak at a Lesbian feminist gathering, I introduce myself as a fem from the 'fifties. I do this because it is the truth, and therefore allows me to pay historical homage to my Lesbian time and place, as well as to the other fems who stand invisible beside me, the women who have slipped away, and yet whose voices I can still hear and whose V-neck sweaters and shiny loafers I can still see. I do it to call up the women I would see shopping with their lovers in the Lower East Side supermarkets, the fem partners of the butch women who worked as waiters in the Club 82. I remember how unflinchingly the fem absorbed the stares from the other customers as she gently held on to the arm of her lover. I do it in the name of the wives of passing women whose faces look up at me from old newspaper clippings, the women who were always described as the deluded ones, and yet whose histories announce such clear choices, such courageous entries into the land of freaks. Butches were known by their appearance; fems by their choices. And if fems seemed to be wives, it was so easy to slip over their lives the categories established for all women, to lose the curiosity about what made them sexual heretics because they looked like women. If we are to piece together a profound Lesbian history, we must begin asking questions about the lives of these women that we have not asked before, and to do this, we will have to elevate curiosity into a much more exalted position than concepts of politically correct sexuality would ever allow us to do. Curiosity is not trivial; it is the respect one life pays to another. It is a largeness of mind and heart that refuses to be bounded by decorum or by desperation. It is hardest to keep alive in the times it is most needed, the times of hatred, of instability, of attack — and surely these are such times.

When I stand before a new generation of Lesbians and use this word *fem* I sometimes feel like an old relic from a long buried past that has burst through the earth, shaken the dust from off its mouth and started to speak. The first reaction is usually shock, and then laughter, and then confusion when my audience must confront their stereotyped understanding of this word and yet face the fact that I am a damn powerful woman who has done some good in this brave new world of Lesbian feminism. But the audience is not the only one who is going through waves of reactions. A 1982 Lesbian activist who defines herself as a fem poses the problems of our plight as a colonized people in a most vivid way. We, both butches and fems, are a people who have a history of dedication to the creation of personal style. Yet, if I dress to please myself and my lover, I will be called a traitor by many of my own people because I seem to be wearing the clothes of the enemy. Fems are looked upon as the sexual Uncle Toms of the movement. If I wear movement clothes because I am afraid of the judgment of my own people, then once again I am a traitor; this time to my own fem sense of personal style, but my fem style represents what I have chosen to do with my

womanness. I cannot hide it or exchange it without losing my passion, without losing my strength. Colonization and the battle against it always poses this contradiction — the need to throw the colonizer's image back at him and yet the need to keep alive what is a deep part of one's culture, even if it can be misunderstood by the oppressor because he thinks he knows what he is seeing. Thus, the fem is faced with the charge of passing, of trying to disassociate herself from the visible or androgynous Lesbian, and this is a terribly painful indictment. It twists my language of desire into the silence of collaboration.

Last week Deb, my lover, and I did the Lesbian Herstory Archives slide show at the Stonybrook Campus of SUNY. We were speaking to fifty woman health workers, four of whom identified themselves as Lesbians. I wore a long lavender dress that made my body feel good, and black boots that made me feel powerful. Deb was dressed in pants, a shirt and a black leather jacket. I led a two-hour discussion, working with the women's honest expressions of homophobia, their fears of seeing their own bodies sexually and the different forms of tyranny they faced as women. Finally one of the straight women said how much easier it was to talk to me rather than to her, and she pointed a finger at Deb who was sitting in a chair at the side. I looked more like her, she said. Here my dress, which was really an erotic conversation between Deb and myself, was transformed into a boundary line between us. I walked over to Deb, put my arm around her, and drew her head into my breasts. "Yes," I said, "but it is the two of us together that makes everything perfectly clear." Then I returned to the center of the room and lied. "You see," I said, "I wore this dress so you would listen to me but our real freedom is the day when I can wear a three-piece suit and a tie and you will still hear my words." I found myself faced with the paradox of having to fight for one freedom at the price of another. They felt more comfortable with me because I could pass; their view of my femness was betraying its deepest meaning.

The erotic clarity that is for me at the heart of a fem's style has never been clearly understood. One piece of sexologist's literature from around 1909 states that the "pure female invert feels like a man." The fem, a few years later, is described as an "effeminate tribadist." Thus, we were first perceived as inauthentic inverts. In the 'fifties, our pathology was explained in the following way: "The feminine type of Lesbian is one who seeks mother love, who enjoys being the recipient of much attention and affection. She is often preoccupied with personal beauty and is somewhat narcissistic. She is the clinging vine type who is often thought and spoken of by her elders as a little fool without any realization of the warped sexuality which is prompting her actions." (Frank Caprio, *Female Homosexuality*, 1954) And the final blow: "She is more apt to be bisexual and also apt to respond favorably to treatment." Here the fem is stripped of all power, a foolish woman who can easily be beckoned over into the right camp. Historically we have been left disinherited, seen neither as true inverts or grown women.

The feminist 'seventies and 'eighties have had their trouble with fems too. Why do some fems dress the way other women say is pornographic? Why do we walk the streets holding the arms of our butch lovers, reinforcing all the old stereotypes? Why do we talk about sex so much? Why don't we embrace androgyny as the true liberated image? And since the conference, I must add my questions: why are we perceived as unchanging stereotypes, as if our love is a dead thing? I am now a fem of the 'eighties, and my passion has the added force of my feminism behind it. Finally, why do some of you keep saying *roles* when we say *relationships*? But you see, we have a long history of surviving someone else's image of ourselves, and through it all we have forged our sexuality. We are powerful women, who many have refused to see as real because of the contradictions of oppression. But if we let these contradictions take away our own territory, force betrayals of our deepest selves and turn curiosity into judgments and restrictions, then we will truly have only one history in which to live — the one they have created for us.

Afterward: For speaking these words, I have been labeled a "sex deviant" by some of my own people. I and three other women at the conference were considered too pornographic to be allowed to speak. This small talk will grow into a much larger work on the history of fems and to my comrades in the battle for sexual liberation, Dorothy, Pat, Gail and Amber, and to all those who spoke at the Politically Incorrect Sexuality Speakout on Sunday, I send my love and announce my dedication to fighting the new McCarthyites of the 1980s, those who label other women thought-criminals.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

divide and conquer

Dear GCN,

A few thoughts on Eric Rofes' provocative interview with John Preston. Corporate America accomplished a phenomenal coup over the last two decades: it successfully characterized a mass movement whose goals were the exposure and eradication of the hatred of women as a movement based on the hatred of men.

Sadly, Preston and many other gay men have swallowed this lie with great enthusiasm. This distortion of what the women's liberation movement is about allows men like Preston to continue preaching their misogynist misunderstandings as if they were revelations earned at the merciless hands of men hating women. But best of all (best for the state in its role as enforcer of power relations as they now exist) this simple lie effectively divides two of the most natural allies in the world: lesbians and gay men.

It is ironic that Preston should bemoan how little gay men know about themselves, beyond the role of Straight Man that all you guys were taught. The kind of self-awareness Preston wishes for gay men is precisely the product of the efforts of the feminist movement. It is because women have challenged the rigid sex roles enforced on us all — the state's control of our sexuality

domination, the overlap of woman-hate and hatred of difference — that Preston can even conceive of a gay men's movement which truly redefines and celebrates men.

Another thought, Preston claims to have been "burned" in his experiences with lesbians who have difficulty with gay men's sexuality. I can understand his anger. But let's turn it around: how much do most gay men know about lesbian sexuality, and how understanding of it are they? I think both of our "camps" suffer from ignorance based on lack of exposure to each other's daily lives. Sexual separation is nothing new: look at the straight world. By calling for more sexual separatism within the gay community, we will only deepen our misunderstandings.

Preston seems unconcerned by the fact that we are engaged in an ongoing struggle for freedom: it has not yet been won. His position on the unimportance of gay men and lesbians working together is strikingly close to that of some lesbian separatists: "we need to focus our energies on other women, mixed groups are a drain." I don't understand why it has to be all or nothing.

Again, the issue raised by the women's liberation movement is not penis envy. It is the material consequences of institutionalized, and internalized woman-hate.

Yours,
Urvashi Vaid
Washington, DC

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Film Worser and Worser

Partners. Directed by James Burrows. Written by Francis Veber. With Ryan O'Neal, John Hurt, Kenneth McMillan, Robyn Douglass.

By Michael Bronski

Partners is one of those films that is so bad, so base in its intentions, so badly executed that it is impossible — superfluous — to talk about how it went wrong. The real question is how it could ever have gone right. The last in the Hollywood - Finds - Gays - 1982-Sweepstakes series, it is by far the worst and most offensive.

Perhaps — though I doubt it — the idea looked good on paper. At first glance it's sort of a *Cruising* meets the *Odd Couple*. There have been several murders of homosexuals in the L.A. area, the police are forced to continue their investigation and decide that a straight detective, Benson (Ryan O'Neal) and a gay police clerk, Kerwin (John Hurt), should pose as a gay couple and infiltrate the gay community to discover the murderer. (It is curious that the police have their hand forced in this matter because the father of one of the victims claims that they don't care if a homosexual is murdered; would the film makers had been so sensitive.)

From this trite, threadbare premise (which was at its zenith when Ethel and Lucy decided to dress up as plumbers because the

toilet was broken), Burrows and Veber give the audience everything it could possibly want: you want swish jokes? you got swish jokes; mincing jokes?; aging queen jokes?; what about predatory aging queen jokes — even funnier. Every stereotype imaginable is trotted out: fussy, primping, gourmet cooking, loud flowered shirts, lavender Volkswagens, screaming, crying, hysterical and — oh, yes, ineffectual. In fact, that's what *Partners* is best at: ineffectual jokes.

And of course this is all funny because poor Ryan O'Neal has to endure the torture of everyone thinking that he's a faggot. (At least Lucy and Ethel were never *humiliated* for being plumbers; being women they just got shown up for being stupid.) But most of this is the less offensive part of the film. It would have made sound theatrical sense to pit the very straight, macho Benson against a real screamer, or a quick witted, acerbic tongued talk-queen. But the writer has opted to make Kerwin a shy, introverted, closet case who is both afraid and somewhat ashamed of being gay. Any political considerations aside it just doesn't make sense; there is no demonstrable conflict between the characters; they both don't want to be gay. So, to induce some sort of tension into the movie, they have Kerwin fall in love with Ben-

continued on page 10

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Winning Them Over With a Song

By Scott Brookie

When the word got around that Blackberri was going to be taking his unique blend of jazz, rock, country, funk and gay liberation on tour and coming to Boston, GCN called him up to find out more. After several frustrating bouts with Big Bird, his screaming answering machine, I got through, and we talked until our ears were sore. The following are excerpts from our conversation.

Scott: Why don't you tell me a little about your background in music — how you started out, what you used to do.

Blackberri: I started out when I was a little kid, actually — ten or eleven. I used to sing with the radio, because we didn't have a record player. People like Vaughn Monroe, songs like "I'm Looking Over a Four-leaf Clover," they were all popular back then.

My mother liked a lot of blues, and rhythm and blues, she used to sing Brook Benton, Dinah Washington, those sorts of things.

In my teens, I started singing with kids in my neighborhood, doing harmonizing and doo-wah. I grew up in a poor neighborhood, so I never really heard kids who had bands or anything. People did street corner singing. I remember hanging out my window in the summertime, you could hear people harmonizing around the neighborhood,

Scott: People singing doo-wah music — did they do standards or improvisations . . .

'Berri: Some did standards: there was a group of guys about a block away who were singing original songs.

Scott: Did they put out a case or a hat or something?

'Berri: Oh, no no no no no. It was strictly enjoyment. No money in it at all. It was just kids in the summertime, hanging out with each other, probably drinking, and harmonizing and having a good time.

I sang in some gospel quartets while I was a teenager, then I went into the service. I still wanted to do music, but when you're in the service, you can't have two jobs. When I got out of the service, I wanted to make some money, so I went to

business college, and fell in love and eloped with this boy that I met. We ran off to New York. Ended up that he ditched me at the bus station.

Scott: As soon as you got there?

'Berri: Yeah. He said he wanted to hang onto the money, because he could keep it in a safer place than I could, and that he was going to go and make a phone call to the people we were supposed to be staying with and he . . . disappeared.

Scott: So there you were in the bus station in New York with no money . . .

'Berri: . . . and not knowing anybody. So I went up the stairs and out onto 42nd Street. Didn't really know quite what to do, I figured I'd just stand there and get picked up, and I wasn't there two minutes. This guy came up, didn't say anything, just sorta checked me out. He got a cab and just sat there with the door open. And I stood there and he sat in the cab for awhile, and finally he looked out of the door and said, "Well, get in."

He took me to this house, and I became a little nervous. But it was real fast, and he gave me some money and said good night to me, and I was back out on the streets again.

I decided I would go to the Village. I asked some guy what subway to take, then I met another guy who invited me to stay at his house — he was just crashing there, but I didn't know it. I got a job as a dishwasher at a coffeehouse, and in between dishwashing, I would do a poetry set. Poetry mixed with a capella gospel.

Scott: When did you take up guitar?

'Berri: Several years later. I had been with a trio band called Gunther Quint in Tucson. We were the headline band for a lot of anti-war rallies in the area. But that group split up, and six or seven months later, I decided that I was going to find another band, and that's when I found a guitar. In a garbage dump, in the desert. I figured, "Well, here's a guitar, somebody wants me to play."

I started playing with one of my roommates who was a guitarist. There was an ice cream parlor about four blocks from my house that had a patio, and we would go there on Saturdays and sing there. I was doing originals and I really didn't know that much about guitar, so we were limited in what we could do. People liked the stuff I was doing.

Scott: How would you describe it?

'Berri: Basically songs that had two chords and songs that had three chords.

Scott: It seems like before then you'd been doing a lot of four-part harmony, but there were two of you, and jazz — which is pretty complicated — and you knew three chords . . .

'Berri: Fortunately, my roommate would play things around my chords, so he added color to an otherwise . . . uh . . . bland accompaniment.

Scott: How did you get to the Bay Area?

'Berri: In 1974, I moved out to San Francisco, to the Haight. I played on the streets — North Beach in the evenings and Fisherman's Wharf in the daytime, the evenings when I wasn't playing in a band . . .

Scott: How was it for you then?

'Berri: Pretty good. I was working almost every night, keeping it together, but working a lot.

Scott: You go through four or five distinct styles in your record, all of them really well done. What's the connection between what you're trying to say in a song and the style you use?

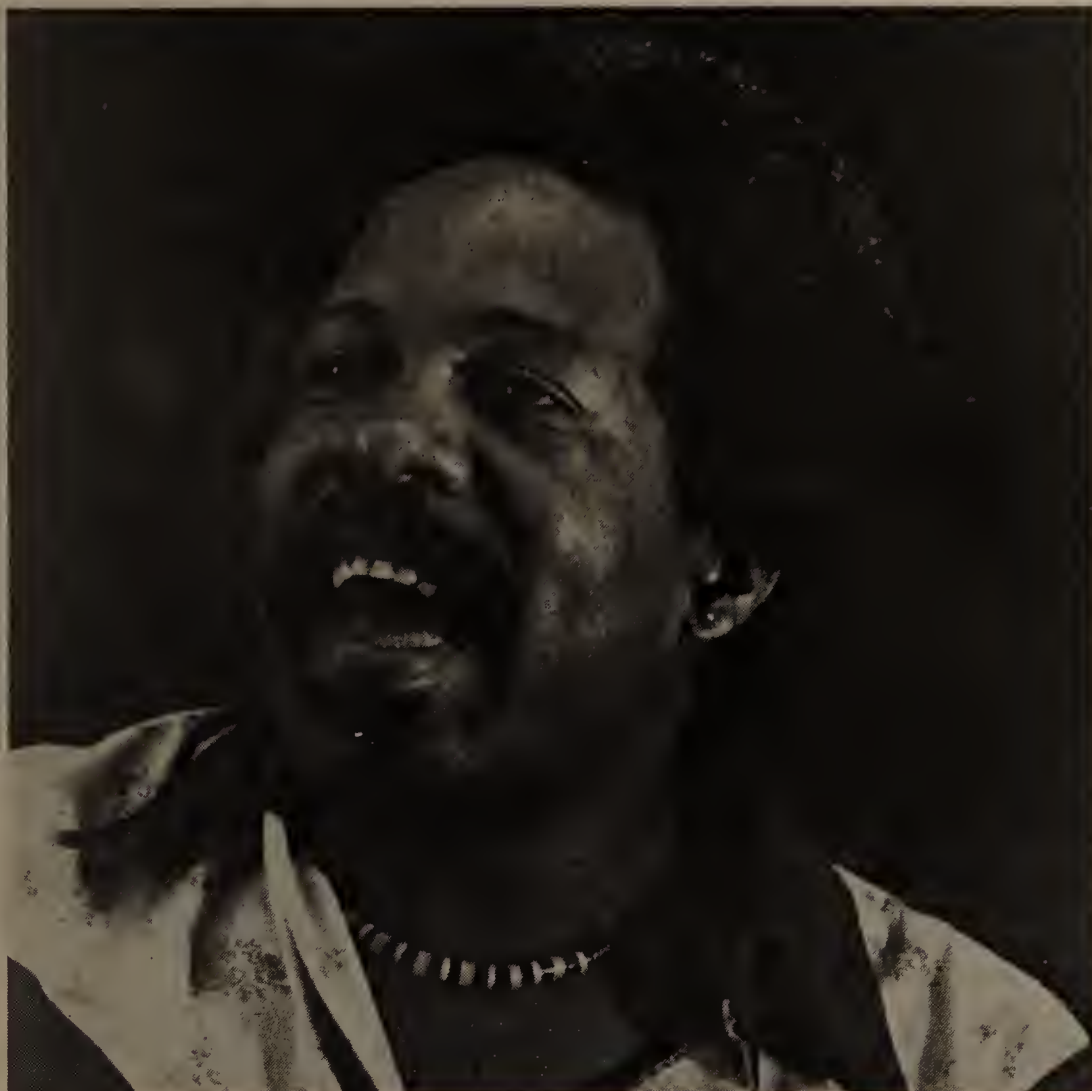
'Berri: I think that some music mediums express certain emotions better than others. Sometimes you can express sad feelings in a way that doesn't bum people out.

Scott: Is that what's going on in the country song . . .

'Berri: "Please Help Me to Forget," yeah. I sing it country and western because the man I was with had kind of a redneck attitude, and that medium expressed how I saw him.

Scott: But at the same time it seems almost satirical.

'Berri: Oh, it definitely is. But it wasn't so far away that I couldn't feel the pain.



Blackberri

At Long Last

Finally by Blackberri and Friends. A product of Bea B. Queen Records, 1005 Market St., #207, San Francisco, CA 94103. Copyright 1981

Reviewed by Scott Brookie

If any of you out there haven't been waiting for an album that includes songs about gay love without being ambiguous, has light-heartedness without being escapist, has accessible political content without being rhetorical, includes a variety of musical styles without sounding amateurish or muddled, and is built on first rate musicianship that you can sink your teeth into — well, those of you who haven't been waiting can stop reading here. The rest of you should run, not walk, to your nearest record store specializing in music by Third World gay men, and pick up *Finally* by Blackberri and Friends.

Finally puts on display a wealth of musical ideas, and cajoles and persuades through the politics of the personal. The sad songs aren't depressing, they make you smile. The songs with a political message don't make you feel guilty, they make you want to dance, or at least nod your head vigorously in agreement.

The album opens with "It's Okay," a simple and frank rhythm-and-bluesy kind of song about the pleasures and pains of growing up gay (Can't you see? It's good for me/ It's okay.)

"One Mo' Teekit Fo' De Sho'" and "Bye Bye Blues" are both fast jazz tunes. "One Mo' Teekit" is Blackberri's

bittersweet tale of buying two movie tickets and losing his lover even before curtain time, while "Bye Bye Blues" is your basic determinedly cheerful, singalong blues-chaser. Both songs offer short but shining soloing opportunities, particularly Rach Ctar on horns and Jon Sugar on harmonica.

And who needs to understand the relationship between the Federal Reserve, tight money markets and inflated interest rates when we can simply take 'Berri's advice and "Eat the Rich"? This piece, set over a simple funk background, is the crowning glory of the album.

When your icebox is bare
Show your stomach you care
Chemicals in your food?
Don't you think that that's rude?
You got the poverty blues?
You ain't got nothin' to lose
Oh the rich have so much power, I think it's a shame
They swear they're not the problem, but we know
who's to blame
And I'm tired of being manipulated by their stupid game
Go eat the rich.

In the middle of the song, we "get to take a look at the menu," which includes "Gettys and meatballs," and "Hearst Patties." I won't give the rest away. Houdini, Dena Adelson, Corey McDonald, and Gwen Avery singing "yum yum yeah" in the background provide the perfect piquant touch, and 'Berri rounds things out with a resounding belch.

There are other high points. "Please Help Me to Forget," a hold-me-tight-I've-lost-my-baby country ballad, would be very touching if Bob Lee's droopy pedal steel and 'Berri's vocals didn't verge on a comic satire of the whole country genre.

"Return to the Reason" explores a popular theme on the album — a sort of defiant self-sufficiency in the face of widespread insecurity. The song itself is absolutely beautiful, slow, almost halting in a dark arrangement with string trio. "I Miss You" and "That's the Time" show off Blackberri's gospel roots, and "Wise Up" incorporates a gentle prodding to "raise your consciousness" about racism into a driving, funky dance song that makes it hard to sit still.

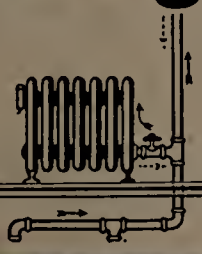
There's an old axiom that it's easier to write a negative review than a positive one. I've spent several days trying to find things to criticize in *Finally*, but all I can come up with is that the album cover is, well, kind of dull. But hear it for yourself. See if you don't think that *Finally* is a very good name for this album.



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Continued on page 10

LUST At La.sT! Or SPANDe

The Lesbian Sex Mafia

"The Lesbian Sex Mafia (LSM) is a support group for women, particularly lesbians, who practice, advocate or enjoy fantasies which involve some aspect of politically incorrect sex. We are a coalitionist group committed to the active support of radical perverts in all circles of society. We believe that all sexually active women are named sexual outlaws in an authoritarian society, but the penalties vary enormously based on questions of sexual preference, age, class, color, ethnic origin and political activity. We are committed to the empowerment of the individual — the right of every woman to use her sexual body as she chooses."

LSM has been in existence since January 1981, holds new member orientations every six weeks, and can be reached at P.O. Box 2, Village Station, New York, NY 10014.



By Lisa Orlando

Since the mid '70s, the attention which feminism as a movement has paid to sex has focussed almost exclusively on its dangers, mostly within the context of "violence against women." The "pro-choice" movement has, during this period, approached abortion as an issue of legal rights rather than sexual freedom and even lesbian feminists have been strangely silent about sexual pleasure, preferring instead to speak of "radical female friendship" and "womon energy."

Of course, most of us continued to talk about sex with our friends. And a few feminists — one thinks particularly of Pat Califia and Ellen Willis — did insist on writing and speaking about female desire. But until the publication of the *Heresies Sex Issue* in 1981 these voices in the women's movement seemed isolated, disconnected from each other, and one was often left with the feeling that, for most feminists, lust was equivalent to male vice. The *Sex Issue* announced to the movement that a new tendency was forming, one which intended to place sexual pleasure at the center of the feminist problematic.

On the weekend of April 24, two events took place in New York City which may prove to be of equal historical importance, at least for the East Coast women's movement. The Scholar and the Feminist IX: Towards a Politics of Sexuality, held at Barnard College on Saturday, drew over 800 women ranging in style from straight academic through traditional feminist drag to high punk, to a one-day conference of paper presentations and workshops on topics ranging from the history of feminist attitudes towards sex to butch/femme roles. And on Sunday, over 200 women attended a speak-out on "Politically Incorrect Sex" sponsored by the Lesbian Sex Mafia (see box), as its first public event.

The moderator of the conference's morning session, Carol Vance, described the general viewpoint of its organizers as one which recognized that women's attitudes towards and feelings about sex oscillate along a continuum between two poles — those of sexual danger and sexual pleasure — and that feminist theory must take this entire continuum into account. She argued that "to talk only of violence and repression ignores women's experience with sexual agency and choice, and unwittingly increases the sexual terror and despair under which women live." Until now, feminist sexual theory has been stymied by "limited facts marshalled by over-developed preconceptions" and by "unconscious sexual prohibitions and fears" which have remained unexamined. In order to develop a theory which is truly radical, we need to listen to the multiplicity of women's voices; as we go beyond our "intuitive reactions," we must bring rigorous analysis to bear on the evidence we gather. She expressed the hope that the conference would be a "step toward women defining pleasure and taking pleasure."

Three papers were presented at the morning session. The first, by Ellen DuBois and Linda Gordon, traced the history of feminist attitudes towards sex as they developed during the "first wave" of feminism and contrasted them to current attitudes. The major tendency in 19th century feminism, called "social purity," saw women exclusively as in need of protection from male lust rather than as sexual beings in their own right. It focussed its attention on prostitution as a paradigm for women's oppression much as contemporary feminists have focussed on rape. The minor tendency, embodied in the "free love" movement, had little analysis of women's oppression and rarely criticized men but it encouraged women to break through their conditioning and take pleasure in sex. While DuBois and Gordon recognize that this tendency was as heterosexist as "social purity" and acknowledge the justice of some recent criticism

directed at it, they demonstrate through careful historical analysis, the ways in which the "social purity" movement itself damaged the cause of women's liberation despite the obvious gains that it made. They argue that it was essentially conservative because it "accepted existing power relations" and replicated the division between good and bad women (all "loose women" were considered prostitutes) which originated in patriarchal culture. "Social purity" feminism perpetuated the myth that prostitution could not be as freely chosen as marriage or office work and denied a voice to any woman who disagreed. In its desire to protect the victims of male lust, it lent respectability to police repression of prostitutes and, through its successful campaign to raise the age of consent, created "a new class of offenders," teenage sex delinquents. DuBois and Gordon stressed that the need to learn from our feminist past, pointing out that "if we continue [our current] anti-sexual reaction we may create a little New Right inside our own feminist movement."

In "The Taming of the Id: Feminist Sexual Politics 1965-1981," Alice Echols examined the changes which took place as radical feminism was transformed into "cultural feminism," arguing that these two forms are so disparate that the impulses which informed the former are barely recognizable in the latter. While radical feminism saw gender as a social construction and feminist revolution as its abolition, cultural feminism claims that gender represents a "deep truth" about human nature and that the oppression of women is based on repression of the "female principle." In contrast to the radical feminist notion that sexual inhibition is a sign of women's oppression and sexual morality an agent of patriarchy, cultural feminism, particularly in its "political incarnation in the anti-pornography movement," sees inhibition as a sign of women's superiority and "innate spiritual nature," embracing traditional morality. Male and female sexuality are portrayed as diametrically opposed, male sexuality being described as so inherently awful that one wonders "what would be accomplished by eliminating or restricting porn." Female sexuality is, on the contrary, "muted, tender, diffuse and interpersonally oriented." Echols traced the origins of the notions to the early '70's debate over the relationship between lesbianism and feminism. She argued that because of homophobia and antisexual attitudes among some heterosexual feminists, lesbians "found it easier to justify our sexuality on exclusively political grounds," giving rise to separatist arguments and distorting "the meaning of 'the personal is political,' giving it a prescriptive rather than a descriptive meaning." As lesbian separatism broadened into cultural feminism, lesbianism became even more abstract and disembodied, while lesbian relationships were expected to "conform to feminist standards of egalitarianism" and heterosexual feminists were still made to feel like the "backsliders of the movement."



In her analysis of anti-pornography theory, Echols pointed out that "in rejecting as so much male-identified mind/body dualism the notion that fantasy is the repository of our ambivalent and conflictual feelings, cultural feminists have unfortunately developed a highly mechanistic analysis that conflates fantasy with reality and pornography with violence." As a result, feminists are expected to destroy all traces of the "maleness" with which we have been polluted and those members of the "sexual fringe" who refuse become objects of hatred. Echols asked how it has "come to pass that lesbians are among those in the forefront of a movement which has resurrected terms like sexual deviance and perversion" and answered that it may be because we are unwilling to recognize that we are all still "perverts" within the larger culture. She also questioned whether the enthusiastic participation of lesbians in the anti-pornography movement might not signal a need to portray male sexuality in the worst possible light in order to deny sexual ambivalence and further confirm lesbian identity. She ended by insisting that "we can accept our sexuality as it is without abandoning a critical perspective on it" and asked that "like radical feminists a decade ago, [we] claim sexual pleasure as an essential part of our feminist revolution."

In the final paper of the morning, Hortense Spillers analyzed the ways in which black women are excluded from the discourse on sexuality. She pointed out that the only positive images of black female sexuality in U.S. culture are those presented by black female vocalists, who offer "a metaphor of commanding womanhood." In contrast, in both traditional academic discourse and in feminism there is a "disturbing absence" of such images. In a scathing critique of Shulamith Firestone's "countermythology" of black female sexuality in the *Dialectic of Sex*, Spillers demonstrated how the narrator replicates the racist discourse of the dominant culture, remarking that "the patriarch is not supposed to be talking here, but there he is, it seems to me, smuggled in under

the skirts of Mama." She ended by arguing that feminism needs a "material, historical analysis" of sexuality which recognizes that "white is only an angle of vision."

During the open mike which followed the presentations, several women sporting t-shirts on which were printed "For a Feminist Sexuality" (front) and "Against Sodomasochism" (back) protested the exclusion of Women Against Pornography (WAP) from the conference Planning Committee. These women represented a coalition, composed of WAP, Women Against Violence Against Women (WAVAW) and New York Radical Feminists (which, as a former member, I thought no longer existed.) This group distributed a flyer at the Barnard gates protesting that the conference was "endorsing a tiny offshoot of the women's movement that is part of the backlash against radical feminism" and attacking various women and organizations represented at the Conference. No More Nice Girls, a pro-abortion group which addresses the issue of sexual freedom, was misrepresented as contending that "pornography is liberating." Gayle Rubin and Samois, as well as Dorothy Allison and the Lesbian Sex Mafia, were accused of advocating "nothing less than sexual fascism," and Amber Hollibaugh was attacked — not by name but as the woman giving the closing address — for supporting butch/femme roles. (In addition, members of the Planning Committee received phone calls demanding that the "four known sexual deviants" who were speaking at the Conference be barred. Members of WAP deny having made these calls. A similar incident, and similar subsequent denials, occurred during last year's American Writers Congress, relating to the inclusion of Amber Hollibaugh on a panel on pornography.)

Hollibaugh responded to the protests by pointing out that it was hypocritical of WAP to claim that they had been excluded when many of the women involved with the conference had been labelled "not feminists" by WAP in an attempt to exclude them from the women's movement altogether. She also pointed out that WAP's claim that the Planning Committee was "undemocratic" and "suppressed women's experiences" seemed strange in light of its own organizational practices. Roz Baxandall (a founding member of No More Nice Girls), speaking from the floor, said that, she found her group almost unrecognizable from the description in the flyer and wondered if the rest of the flyer was equally inaccurate. Despite the coalition's claim to represent "a major portion of the feminist movement," support for the protestors seemed moderate and in marked contrast to the enthusiastic applause generated by the other speakers.

Evidence of what may have been a more successful "protest" against this free a discussion of sexuality appeared as a small insert in the conference packet which stated that the Conference Diary, a booklet which was to describe the process of planning the conference as well as the content of the workshops, would be distributed at a later date. There were various rumors as to why the Diary would be late. Several Barnard students with whom I spoke claimed that the President of the College, whom they see as homophobic and anti-feminist, had seized the existing Diaries because she did not want Barnard's name associated with a publication which portrayed sexuality, and particularly lesbianism, in such a positive light. They linked this to paranoia over Barnard's future in the wake of Columbia College's recent decision to go coed. Esther Newton, a member of the Planning Committee, has confirmed that the Barnard Administration did in fact decide to suppress the Diary and that this has created serious conflict between the Administration and the Women's Center. She says that the administration is reprinting the Diary minus all references to Barnard (including the Women's Center) at its own expense, and will be mailing copies to all conference registrants. Barnard has still not released a statement regarding the Diary and relations between the Administration and the Women's Center remain strained.

SEX INVADES THE ACADEMY

Nineteen workshops met simultaneously during the afternoon. In "Beyond the Gay/Straight Split: Do Sexual 'Roles' (Butch/Femme) Transcend Sexual Preference?," Esther Newton and Shirley Walton presented the results of a preliminary exploration into four dimensions along which roles can operate. These included sexual preference, erotic identity ("how one presents and perceives oneself as a sexual object"), erotic role (for this they borrowed the s/m terms "top" and "bottom" to describe the person who "orchestrates" and the person who "interprets sexual initiatives"), and erotic acts (how this dimension operates was never clarified, but it may relate to penetration). They pointed out that these dimensions need not coincide, i.e. you may have a butch identity but be a femme in bed. They also argued that roles are strongly related to class and that the predominance of middle-class women in the feminist movement, with their ideal of androgyny, arrogant attitude toward "ignorant" bar dykes, and their fear of sexual objectification — all of which may be class based — has made the movement an unsafe place for working class women. They insisted that, to remedy this situation, we need to get away from the idea of "politically correct sex."

The workshop on "Politically Correct, Politically Incorrect Sexuality," was led by four women who agreed that sexuality simply cannot be reduced to such definitions. Muriel Dimen argued that sexuality is "an ambiguous domain between dream and daily life that is not obedient to political rules" and that "by confining sexuality we confine desire, which is the source of people's creativity and revolutionary ardor." Mirtha Quintanales argued that we must resist the definition of ourselves as deviant, since accepting it pushes us into a defensive position where we glorify being sexual outlaws instead of struggling against the initial exclusion. She also pointed out that, as a woman of color, she finds the whole argument meaningless, since deviance can only be measured in relation to a particular culture (or class, subculture, etc.), that what we need to discuss is not deviance but cultural differences. Dorothy Allison remarked that it is "impossible to do serious political work if you constantly have to cover your ass" and that the long-term result of attacks on "politically incorrect

Feminism



sexuality is that certain women are silenced and declared irrelevant. She noted that the position taken by the WAP flyer was that "it's all right to be turned on by politically incorrect sex as long as you say you're sorry and admit that there's something wrong with you," but she refuses to feel guilty for what she likes. She also refuses to be labelled, saying: "I don't fuck now like I fucked last month and I probably won't fuck the same way next month and I demand the right to change." (See also Joan Nestle's statement which appears as a "Speaking Out" in this issue.)

At her workshop, "Concepts for a Radical Politics of Sex," which was attended by over 100 women, Gayle Rubin argued that we must develop a new radical discourse on sexuality in the face of a developing feminist "demonology" which scapegoats sexual minorities by focusing "legitimate anger at real problems — such as coerced sexuality and lack of personal safety for women . . . on all sorts of already marginalized behaviors which suffer their own oppression." She pointed out that this demonology dovetails with both the current right wing discourse and with historical state/church discourse. She emphasized that a radical discourse must see sex and gender as conceptually distinct — that feminism and sexual liberation should be allies but that they are not the same — and that it must recognize that sexuality, like race and gender, is a social construct, not a biological or psychological given. She drew on the historical work of Michel Foucault and Jeffrey Weeks to delineate how sexuality and the apparatuses for its control — sex laws, psychiatry and medicine, and the power structure of everyday life (including bosses, families, etc.) — emerged out of the 19th century. She criticized some writers who have, through misreading Foucault, used him to undermine struggles against sexual oppression and noted that his work points to "a social hierarchy based on sexual behaviour . . . a kind of 'class structure' of sex." Radicals who attempt to "draw the line" between correct and incorrect sexual practices — how many partners and what objects of desire should be approved — are themselves implicated in this hierarchy.

Rubin ended with a "program for a radical politics of sex," which would include:

- 1) the repeal of "all sex laws except those dealing with actual, not statutory, coercion,"
- 2) opposition to "erotic persecution,"

3) support for rights to free "sexual activity and speech,"

4) opposition to "sexual McCarthyism," including that within radical movements,

5) support for "perverts" not the police in struggles over territory, and

6) the development of a "concept of benign sexual variation" — which is radical, rather than liberal, in challenging the "moral hierarchy of erotic behavior" — and an appreciation for cultural differences. She asked that we "drain sex of its moral content" and put the moral emphasis where it belongs, on how we treat our partners, not on who or how many they are.

In the afternoon plenary session, Amber Hollibaugh stressed that the approaches which we take towards sexuality "literally shape the orgasms of the future," that we are suffering from the legacies of the past and that we need to think carefully about how we will affect the women who come after us. She listed four points which she sees as critical in this regard:

"1) the right to discuss openly the shapes and

images within our desires, recognizing that race, class, and sexual preference shape each person's concept of desire in a radical way.

2) the right to take risks sexually without also risking the right to our place in the feminist movement and/or in our communities.

3) the need to educate ourselves with the best information available about all aspects of sex and to have access to that knowledge within our own institutions.

4) the obligation to go beyond our own insights and sharing to create more complex theories which inform our debates."

Following this speech, the conference closed with a poetry reading by Hattie Gossett, Cherrie Moraga and Sharon Olds. The poems ranged from serious and moving to funny and sexually explicit and left the audience in a jubilant and energized mood.

The following day, over 200 women including many of the conference participants, attended a speak-out on "politically incorrect sex" which the Lesbian Sex Mafia (LSM) had scheduled to coincide with the conference. In the literature which was distributed prior to the speak-out, LSM emphasized that talking about sex in any public way is dangerous. Their statement pointed out that we have all been "inoculated with the belief in sin" and that, although many of us have rejected this belief in relation to homosexuality, we still harbor it in relation to other practices, without recognizing that it affects our sexuality in deep ways. We have also been socialized to believe that everyone is the same: "what is not being said is that we are mostly different" and that our differences are not allowed to show. We have been encouraged to behave as if we all have the same background, as if our differences are illusory. We need rather to acknowledge these differences — of class, race, sexual practice — and recognize that they can be a source of power. LSM organized the speak-out as an attempt to shatter these silences in the movement and expose the gap between the reality of many women's feelings and the guilt-inducing theory which has dominated recent feminist sexual discourse: "Feminism must never be the theory that gets away from the practice — the everyday reality of our lives as women and as sexual beings."

Fourteen women spoke, almost all of whom agreed to be quoted and photographed despite the obvious risk they were taking. Although pain and deep feelings were expressed, the overall tone of the speak-out was humorous, energetic and even flirtatious. Many women felt that this event had more in common with events which had occurred in the early 70's than with anything in recent memory. The excitement generated by emotional openness and the constant flow of new and surprising information reminded many of the "old days." As one woman put it, "Today is such a beautiful celebration of erotic sisterhood."

Dorothy Allison spoke about being raised poor and Southern, about coming out as a lesbian before discovering feminism, and of her hope that she had finally found one place — the women's movement — where she would be safe and accepted. She described how her desire for "rough" sex forced her to lead a double life: "during the day I was a righteous lesbian feminist but at night I went out and fucked mean ladies." She resolved this conflict by becoming celibate until, in a burst of confidence, she confided her secret to a feminist friend and discovered she wasn't alone. Amber Hollibaugh told a similar story. She also spoke of how her "wardrobe and psyche reflect the tension" of trying to be "out" as a femme and yet not so outrageous that no one will take her seriously. She expressed the pain she feels as a result of the dominant attitude among feminists that femmes are stupid and lacking in politi-

cal consciousness, that "femmy" is considered such a terrible insult.

Betty Dodson, in perhaps the most outrageous "performance" of the speak-out, talked about how she had "resigned as a feminist" before she discovered that there were other "sexual outlaws." She described the hassles involved in being bisexual — "all the dykes think you're a spy" — and how she had been certain that LSM too would reject her, saying that she had always been into "self-inflicted pleasure and group sex" but that s/m was a recent discovery.

Gayle Rubin reiterated some of what she said at the conference and expressed fear that women like her who were open about being into s/m will suffer increasing persecution: "you will not be allowed to do public speaking, your credentials will be yanked." She said that in contrast to WAP's accusations "their treatment of me is a politics of dominance and submission . . . an attempt to control other women's sexuality." They were the real abusers, she pointed out, as they had attempted to destroy her name and peace of mind.



Rubin was followed by her lover, Pat Califia, who remarked, "See how submissive, mindless and abused she is!" Califia talked about the difficulties she encountered trying to come out as a teenager and how that experience had made "bringing someone out" very important to her. Part of her reason for joining the women's movement was the hope that she might be able to end her fascination with s/m — "maybe if you get strong, the fantasies will go away" — but she discovered, after five years of trying, that "feminism is not a cure for sexual perversion." She described how, as a "top," she "can't resist that look of curiosity, that someone is about to tell me a secret" which she sees in women who are admitting their interest in s/m.

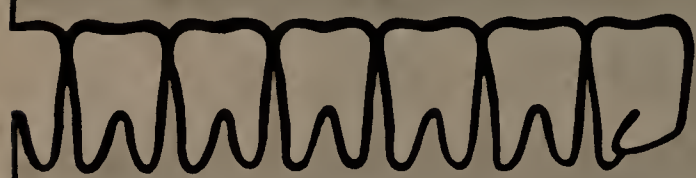
Judy Butler read a beautiful and moving piece about her uncle, Harold, who had "ambiguous" genitals and insisted on exposing himself in public bathrooms until he was institutionalized by his family. In describing the profound effect this had on her, as well as on her two gay male cousins, she wrote "this absent uncle with an absent phallus has been for me a vital absence" and insisted that we all "keep exposing ourselves to the world."

Jewelle Gomez said that she felt odd getting up to speak after "all these pioneering sisters," since she was "just into blood" and still couldn't understand why that would make her an outlaw to lesbian feminists. She no longer is willing to tell lies about "having a headache" and now feels free to say "I've got my period — want some?" She noted that "being black is already being an outlaw" but that she "never let the heterosexual world put restrictions on me and . . . will not let my chosen circle" do so either.

Another woman protested "labels that must stick," saying that she is mostly a femme but wants the freedom to "do all of it." She expressed the desire, in her life, to reverse the Freudian notion of development "where you grow from being polymorphously perverse into a really narrow sexuality," saying that she intended to "add everything I can."

The speak-out ended with Cherrie Moraga, who believes she has always been an outlaw of sorts. There is "so little safety for Latina women" and that for her "to be a politica, a writer and a lesbian" are themselves "acts of disobedience." She spoke of how she has seen the fear and pain which are aroused when racism comes up in a feminist context and that the panic aroused in relation to sexual minorities — "they're gonna get us" — looks very familiar to her. "I'm not convinced," she said, "that who we are now is where it's at." But she remains convinced that the panic comes from repression and that panic "needs to be broken through."

The theme which seemed to weave its way through the entire weekend was that of difference. Feminism, like Marxism, lends itself to oppressive forces when it attempts to collapse the multiplicity of experience into a seamless totality which banishes ambiguity and contradiction. Many women agreed with Jan Oxenberg who, speaking from the conference floor as a "former lesbian separatist," said that what looks like an anti-sexual attitude among separatists is often really a "utopianism bordering on nihilism," and that, in moving beyond this position, we must learn to live with "extremes," to retain our "painful knowledge" even as we reach for and demand pleasure. As difficult as it may be, we also need to live with the "extremes" of cultural, racial, sexual and class differences without making the ideology of the melting pot — that everyone should look and act the same — into the ideology of the feminist movement. What both the conference and the speak-out made obvious is that only by learning to live with ambiguity and diversity can we make feminism a movement for all women.



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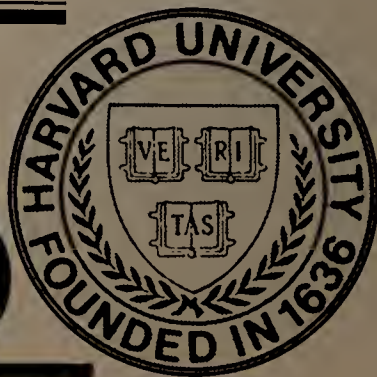
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SONS OF HARVARD



Gay Men from the Class of 1967

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author of *The Politics of Homosexuality*

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Worser

continued from page 6

son — apparently solely because he's straight and because Kerwin likes being humiliated. (After all, assumes the film, who wouldn't fall in love with Ryan O'Neal.) For all its gay trappings *Partners* hates homosexuals and glorifies the straight male.

Then there is the matter of the mystery. Well, actually there isn't any. Totally inept in plotting, the film tosses us bits of info and clues whenever it runs low on jokes. Both Benson and Kerwin are so slow (actually Kerwin is a bit faster) on picking up stratagems and the most obvious leads you to begin to wonder if the L.A. police force isn't in on a cover-up by assigning them to the case.

The relationship between Hurt and O'Neal is classic and stretches back through movies to vaudeville and burlesque: the straight man

and the bumbler. George Burns and Gracie Allen did it; Red Skelton and Ann Rutherford did it in *Whistling in the Dark*; it's even underlying the Crosby and Hope *Road* films. And *Partners* follows the conventions even to the end where the "straight man" gets into trouble and the bumbler has to save him. But in all the other cases the two people either respect one another from the start, or during the course of the film they learn to respect one another. (This is called character development, something that Burrows and Veber seem not to have heard of.) In this film Kerwin is left with unrequited love and Benson still has an albatross around his neck.

Partners is written by Francis Veber who was responsible for bringing *La Cage Aux Folles* to the screen. And while *La Cage* was

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Now, which one was going in drag???

John Hurt (l) and Ryan O'Neal (r)

Song

continued from page 7

Scott: That's what's kind of contradictory about that song: the words make you cry but the music makes you laugh. Now, how about "One Mo' Teeket Fo' De Show"?

'Berri: That song is making light of a situation where, when I was living in Tucson, I bought tickets for a movie for me and my friend, and before we even got to see the show we broke up.

Scott: I heard Sweet Honey in the Rock in Oakland last month, and they were obviously really aware that they were playing to an audience which was largely white that they somehow had to educate about racism. Do you run up against that?

'Berri: I play before many different kinds of audiences. I've had all lack audiences, I've had audiences that were basically straight.

Scott: Do you play the same songs for any audience, do you play your gay songs for a straight audience?

'Berri: Sure do. 'Course, I don't bombard 'em, I don't start out with the gay stuff, I don't want to isolate them. I try to do stuff to turn them on to me musically. Then after you've won them over that way, they're willing to listen to anything else that you have to say. Usually, I try to cover a few themes when I'm working, and there I do talk about racism. I talk about it, and I have some songs that deal with racism, "Wise Up," and I have a song called "The Ballad of Louis Taylor" which is about a young black kid who is screwed over by the American judicial system because he is a black child. I have a song called "We've All Come Together," which is a song about Third World unity. In my set I tell stories and have talks with the people I'm performing for.

Scott: Do you get good response and participation?

Continued on page 12

Odyssey of a Unicorn

By Nancy Walker

Recently my sother and I saw a play called "A Coupla White Chicks." Yes, I know, since it wasn't about barnyard fowl, and I was aware of that, we should have boycotted (girl/woman cotted?) the show, but I was interested in seeing a production clearly intended to deal with women whose lives were totally different from mine. I have sympathies with suburban housewives, and, after seeing this play, I feel genuine sorrow for some of those whose lives are so unnecessarily wasted, so emotionally and creatively empty.

There were only two people in the cast, the "chicks," one of whom had just moved into Westchester County, New York, from Texas and decided that she simply *had* to become friends with the other, a housewife who was already firmly ensconced in that very luxurious community ("one of the ten most expensive places to live in the world"). Maude, the native New Yorker, was emotionally uptight, rigid, everything-in-its-place controlled. She was making cookies for one of her many organizational commitments at the beginning of the play. Every movement was precise, measured. She used a little wind-up timer to tell her when each cookie tray was to be retrieved from the oven, so her initial actions were punctuated by the timer's buzzer. She placed a long-distance call to her husband who was "vacationing" with his secretary in Puerto Rico. It was obvious from the conversation on our end of the line that husband Tyler was not interested in Maude. Maude's behavior became more understandable. But Maude was not a single dimensional character. She appeared initially flat, boring and rich without enjoyment until she danced with delicious abandon to some music playing on her radio. Meanwhile, the new neighbor, Hannah Mae, was watching all this through Maude's kitchen window.

Hannah Mae finally makes her presence known and comes barging into Maude's kitchen and her life. Maude is considerably put off by Hannah Mae's gushy, warm totally uninhibited display of interest and affection. Maude says Hannah can have *one* cup of coffee and then she's to leave, but Hannah raves about the taste of the coffee and manages to get two cups before she departs, firmly stating that she will return the

following morning promptly at 11:00. Maude is far from thrilled at the prospect. She has a *schedule* and does not wish to deviate from it for the sake of a gaudy ex-Texan who has already admitted to spying on her.

Well, her schedule gets shot to pieces during the play and the two women do become friends — by sharing the body of Hannah Mae's husband who came to call one morning, Wednesday morning, and casually had sex with Maude. Maude was horrified at her own behavior, though she had been vulnerable to Carl's advances because her husband's inattention had left her with an enormous sexual hunger.

Hannah came by that day at her usual 11 o'clock and Maude confessed that she and Carl had "done it." Hannah Mae was not at all ruffled by the occurrence. All she wanted to know was whether Carl had given a Texas whoop at his climax. Learning that he hadn't, she seemed quite content with her obvious sexual superiority and immediately began trying to soothe Maude's frazzled nerves.

I suppose fidelity is as unnecessary these days among non-gays as it is among gays, but I was surprised at the ease with which the wife handled the situation. Actually it was the husband's body that bridged the gap between the two women and finally led to Maude's allowing Hannah to become her intimate friend.

Though it was quite clear that there was no overt lesbian impulse behind Hannah's advances toward Maude, there was certainly a very revealing emotional drive, the need for a close personal friend, the need for comfort and companionship of an intense and reliable nature.

As the play progressed the two women (so incredibly different that there seemed no hope of a real alliance at the onset) became closer and closer and by the end had worked out a means of remaining relatively sane and relatively happy.

They made a blood bond (shades of the old male heroes, usually of two different races, who became "blood brothers") of eternal friendship and swore that one weekend a month they would go into the Big Apple and live it up, which included the pursuit of male bedroom service, and subsequent "reviews" to the tune of sharp-edged giggles.

Their solution, of course, was available to them only because they belonged to a monied and privileged order of people, and I realize that it is difficult for a hungry, cold or jobless person to feel much genuine pity for such individuals, yet I was struck by the bleakness of it all, by the fact that from the lines in the play it was established that these women were intelligent and healthy and could have done otherwise. They were trapped, however, by their inescapable sexual bondage to men.

Hannah Mae had always been afraid of her big hulking animal of a husband, but through the slightly liberating relationship (or hope of it) that she had with Maude, she was able to fight back, and discovered that she actually was able to *win* against him. She was able to *tell* him, not *ask* him, that she was going to establish her monthly jaunts with Maude, and he was forced to accept her decision in the matter. This was a *major* breakthrough, an enormous step forward in Hannah's approach to independent personhood. How terribly, terribly sad.

The only really significant relationship in these women's lives was their friendship. They came to mean much to each other and even so, they could not dispose of the need for male sexual companionship. Or was it the playwright's way of keeping everything on the up and up? Unfortunately, not every woman is receptive to the idea that she should throw over tradition entirely and take to the hills with some delicious female, never to be available to men again. Whether we like it or not (and I don't particularly mind that most women are not in the top ten percent), women who are not of our own persuasion still have to find a meaningful life for themselves. The two "chicks" in the play had neither children nor fulfilling marriages nor careers nor adequate self-understanding. All they had was money and some vague sense that life was not what it should be.

The play was billed as a comedy. It had its funny moments, but its essence was just short of tragic from my point of view. It held up a mirror before the face of rich, white, female suburbia, and the reflection was a smiling face with tears in its eyes.

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continued on page 11

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New Records

By Melissa Wills

History was made April 17, in Cambridge. Seventeen-year-old Becky Beam deadlifted 275½ pounds at a women's powerlifting meet, and the crowd exploded with cheers and applause. Three international judges acknowledged the lift as a teenage women's world record. Hours before, Beam set world records in the squat and bench press. Beam's lifts were only part of the excitement that sparked the success of the First Annual New England Women's Powerlifting Open.

Sponsored by the New England Women's Gym, the meet proved that women's powerlifting can draw a sizable crowd when separated from men's competition.

Meet director Michelle Green-span ran the competitions smoothly and professionally. The day was divided so the lighter classes (96 to 132½ pounds) lifted in the morning. They received their trophies before the heavier classes (148¾ to unlimited) competed. The meet lasted about eight hours, and ended by 6:00 p.m.

Although the spectators mostly were women, there was a handful of men in the bleachers. One grey haired gentleman said he enjoyed

the meet tremendously. "Muscles are beautiful whether they are on men or women," he said. "And by lifting weights they feel great — don't they?" He said he watched a powerlifting competition once before, and now is hooked on the sport. "The young ones (teenagers) are lifting almost as much as the seniors," he said with admiration. "And they are just starting out."

For Linda Sullivan, age 21, this was her first powerlifting competition. Sullivan, a member of the N.E.W. Gym team, placed second in her weight class of 165½ pounds. Proudly grasping her trophy, Sullivan bubbled with excitement after her day-long "learning experience."

Confessing that she never heard the cheering crowd, she said, "Powerlifting takes a lot of concentration. It demands self-discipline. I blocked everything out so I could concentrate on seeing the light (a source of energy) and the weight I had to lift."

The lifter said she turned to weight training in order to feel physically fit.

"I grew up in the country, and I did a lot of physical labor like splitting wood. I love to be phy-

sically active. Weightlifting is a growing sport," she said. "There is more enthusiasm and support now for women powerlifters and body builders."

Results for the First Annual New England Women's Powerlifting Open

Weight Class (pounds)	Total Weight Lifted (pounds)
96	
1. Josie Lemme	457½
105	
1. Liberty Winter	688¾
2. Susan Capigan	479¾
3. Jane Schwartz	457½
115	
1. Margarita Ascencio	462¾
123	
1. Deborah Mitchell	584
2. Theresa Keaney	507
132½	
1. Judy Johnson	567½
2. Rochelle Rosenberg	518
148¾	
1. Diane Napolitan	755
2. Cat Chase	733
3. Becky Beam	727½
165½	
1. Lavinia Ratley	705½
2. Linda Sullivan	529
3. Cindy Taffel	512½
181¾	
1. Jennifer Weyland	1041½
2. Marge Bellow	617½
Unlimited	
Lauren MacFarlane	699¾

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Song

continued from page 10

Berri: I do. I get good feedback, even from straight people who come and tell me that they like my stuff.

Scott: How about in dealing with other musicians about homophobia or racism?

Berri: I have had people who like what I'm doing musically would never play with me because they would be afraid that people would assume — you know, guilt through association. It ranges, though. I've always had the assumption that most of the straight musicians are going to be scared off by homophobia, but the music itself is good music, so it's kind of hard for a good musician not to be attracted to the music. It's an interesting dynamic.

Scott: Certainly the same thing goes for audiences. Really, that's the whole point, in a lot of ways, with the kind of music you do. Do you support yourself with your music?

Berri: Yep. Although I'm working for an organization in a musical sort of capacity; it's not a weekly paycheck, though, it's kind of seasonal. We take inner city kids out to a wilderness experience. I take my guitar on my back and play between the heavy sessions or at night. We work with kids around racism and sexism, that's the focus of our work. We recruit the kids through community agencies, and we get a real cross-section of kids, high risk to low risk, racially and sexually we have a balance as much as we can. The groups range from 22 to 28 kids, from 15 to 18 years old.

Scott: When would you say you came out, and how did it affect your music?

Berri: I didn't come out musically until I joined Gunther Quint (in 1971), and then I was out musically the rest of the time. But I came out publicly in '68. I've been sexually attracted to males as far back as I can remember, as far back as age three or four. My mother found out I was gay when I was fifteen.

Scott: That was before you eloped . . .

Berri: Right. But my family has been real supportive. They're real excited about the album. I'm going to see them in Baltimore, it's the first stop on my tour.

Scott: Where else are you playing, and who's producing you?

Unicorn

continued from page 11

11:00 for coffee, and going to New York City once a month to spend money and spite your husband? My sother and I looked at each other and shuddered. We realized for the many how maniet time that whatever our financial trials, our job trials, our political trials, we are a million per cent better off than many of our straight counterparts.

We were both sorry that the *Ladies Home Journal* set or maybe it's *Vogue* at that economic level, can't seem to find its way out of the miasma of men and money to reach the kind of self-actualization that would make such women a more valuable asset to society as a whole and to themselves as individuals. I don't know what the solution to their obvious problem might be. Lesbianism looks superficially like a possible answer, but the real answer lies in each person's ability to exercise the birthright of freedom to develop all of oneself. In the play the women expanded their horizon a few inches; what they needed was yards and yards . . .

Berri: The National Coalition of Black Gays is sponsoring my program in D.C., Proud Pansy Productions is doing my program in Boston, People's Voice Cafe is doing it in New York, in Philadelphia the program is sponsored by Giovanni's Room, which is a gay book store there — it might also be co-sponsored by Black and White Men Together. A man named Franklin Abbott — I don't know what group he's with, maybe a men's group or a fairy group, maybe just some friends — in Atlanta, and a group called *LaSIS* (Louisiana Sissies in Struggle) in New Orleans.

Scott: Do you do much fairy stuff?

Berri: I'm not a fairy. I've worked for fairy groups that have sponsored concerts of mine, but, well, I'll go through the story and hope that it doesn't get twisted. I put a statement out one time about the reason I wasn't a fairy, and it got really twisted to the point that it got down to Harry Hay, the chief fairy, that I was anti-fairy and that I hated fairies, and that was not what I said at all.

The way I see the fairy movement is that it is European males tracing their European roots. I am not European. My race of people was colonized by Europeans. I feel that to embrace that philosophy would take me further away from who I am as an African person. I really feel the need to identify as an African person more than I feel the need to identify as a gay person. I feel it would take me further away from what I see as trying to embrace my own spirituality. Even the word "fairy" has European roots.

And that's it. And I'm not anti-fairy. I think it's really a good thing that that's happening. I know for a fact that there are

many African tribes and societies that have incorporated and accept gay lifestyles, but that kind of education has been kept from other black people. They still look at being queer as being the white man's disease, and of course it's not. It's a phenomenon of nature, just like breathing.

Scott: When you play to a black audience, do you talk about gay history in Africa?

Berri: No. When I'm playing to a black audience, I talk about the repression of black gays, and I usually do "It's Okay," which talks about my growing up gay. I also do poetry, and in the poetry I try to connect those things all together.

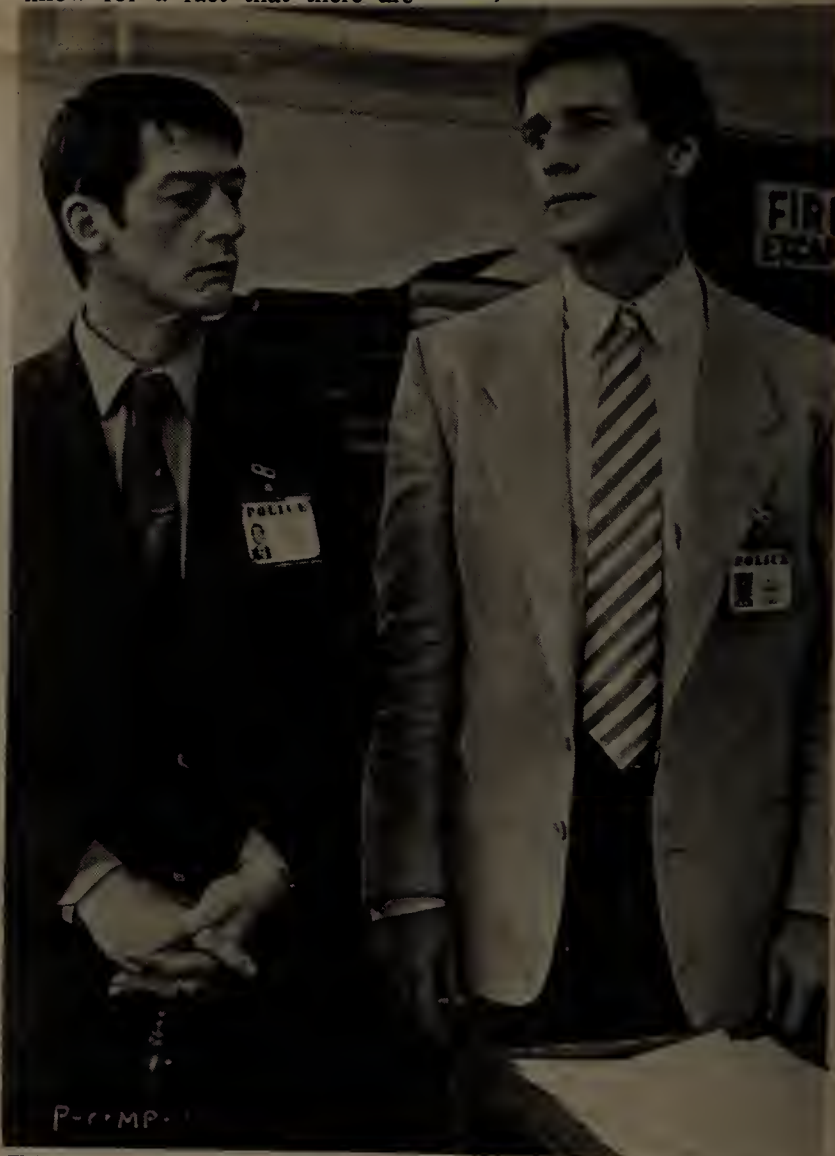
Scott: Do you ever get black people who say to you that you've got a white man's disease . . .

Berri: No. Most people are so thrilled after I do "Eat the Rich" . . .

Scott: There've been rumors that there will be a gay men's music festival sometime this summer; if it happened, would you go?

Berri: I'd go if I was invited. If there was a gay men's music festival and I wasn't invited, I'd be really surprised, because as far as I know, I am the only Third World man who's doing music that's conscious.

Blackberri will be performing in Boston in a benefit concert for Gay Community News on Saturday, May 15 at the Boston YWCA. Performing with him will be the all-women's band SHAK-RA, with Barbara Keel, Debbie Lempke, Rosanne Hebert and Shani Dowd. For more information, call GCN.



Worser

continued from page 10

also based upon standard plot devices (particularly Kaufmann and Hart's *You Can't Take It With You*) it managed to use stereotypes to infuse a real gay wit into the material. Possibly trying to cash in on earlier successes, Veber has gone totally wrong here: nothing is right about the movie. In *Cage* the characters were likeable, here they are either repulsive or pathetic. The film is so badly produced that they didn't even bother to get the costumes right (no one would ever wear black leather bikini briefs under a pair of chaps). Where *Cage* was witty, *Partners* is witless.

There is more plot in a Nancy Drew mystery, more depth of emotion in a LaVerne and Shirley episode, and more gayness in a Milton Berle drag routine or a Carol Burnett/Lana Turner parody.

Partners is a cheap, offensive rip-off of not only the gay community (an obviously targeted audience) but of the general movie-going public. Its sensibility is about 15 years too late, and its rotten writing and filming is sub-bad TV. The only consolation it may bring is that things — movie wise — have to get better.

Prostitution Charges

continued from page 1

As *GCN* goes to press, Dean has been released and the charge against him dropped. Vermont Attorney General John Easton said Dean has agreed to cooperate with the investigation, but refused to be more specific.

Bellows Falls Police Chief Sigmund Ostrowski and Vermont Attorney General Easton called a press conference the day of the arrests to explain the investigations and arrests. A reporter present at that press conference told *GCN* that Ostrowski and Easton said Club International advertised in "underground and alternative papers" in Boston, and that the men who answered the advertisements received newsletters showing nude photographs, first names and code numbers of "Playboys" advertised as escorts. Police claimed that customers would call in and arrange to spend time with escorts at fixed prices.

The club allegedly also arranged group trips to Chicago, Ft. Lauderdale, Toronto and Mexico City. Boston police have given a similar account of the club's activities.

GCN has been unable to confirm a late report in the Boston *Herald American* which alleges a connection between the Club International and "gay entrepreneur Roy Ames, now serving time in a federal prison for his involvement in child pornography films." Both Vermont Attorney General Easton and Bellows Falls Police Lieutenant Francis Aumand said they knew of no such connection. A reporter for the *Herald American* would say only that the information had been obtained from federal officials. U.S. Attorney George Cooke, contacted in Vermont, refused comment and U.S. Postal Service Inspector Jim Burke, who is working on the case, was unavailable.

Ostrowski was unavailable on several occasions and failed to repeated telephone calls.

According to Boston Police Department Deputy Superintendent James J. Feeney, the Boston vice squad detectives who arrested Noel and Teller seized "records, mailing lists, and descriptions of young models" as well as video-

tape cassettes. Feeney said he was unsure how many names were contained in the mailing lists and would not say what would be done with the names.

At least six law enforcement agencies took part in the investigation, which police said began in December 1981 after a Club International newsletter was given to an undercover officer in Bellows Falls. Boston vice detectives worked with Bellows Falls police officers, Windham County sheriff's officers, Vermont state police and investigators from the Vermont Attorney General's office and the U.S. Postal Service.

GCN asked Feeney if the FBI had taken any part in the investigation. "I don't know about the FBI, although in all probability they could be involved because they have a special unit that tries to identify the people in the films," he said.

Since the charges brought against the five entail the transportation of persons across state lines and international borders for purposes of prostitution, it is possible that the men may ultimately be charged under federal law. As *GCN* goes to press, Vermont authorities are scheduled to meet with U.S. attorneys.

FBI agents in Rutland, Vt., and Albany, N.Y., who were contacted by *GCN* refused to say whether that agency was involved in the investigations. Both agents also refused to identify themselves. However, John Gamel, a special agent in the Boston field office of the FBI, told *GCN* that his agency had taken no part in the investigations.

Boston newscasts reporting on the local arrests showed film of some of the evidence seized by police. Clearly visible in that film was a pamphlet entitled "Introducing the North American Man-Boy Love Association." Asked if the investigation was in any way concerned with NAMBLA, both Feeney and Boston Vice Squad Chief Stephen DeLosh replied that they had never heard of the organization. NAMBLA spokesperson Tom Reeves told *GCN* that none of the individuals arrested have any connection with the

organization.

Appearing on a local radio talk show, Reeves and Boston attorney John Ward discussed the investigation and media response to the arrests.

"I called this afternoon and asked the district attorney's office how much money was spent in prosecution of the case of the murder of the black man in Savin Hill recently, and they told me, after several calls, that it was about \$5,000," Reeves said, referring to the murder of William Atkinson, whose body was found near a Boston subway station which has recently been the scene of several violent racial incidents and homophobic assaults.

"Estimating from what the newspapers say, this particular investigation [leading to the prostitution arrests] involved five different agencies, including the U.S. Postal Service, for four or five months. According to today's *Herald*, they actually rented the apartment where the prostitution went on; the postal service rented the apartment and set up these elderly men in that apartment. I estimate — and I would challenge them to disprove this — that this raid cost the taxpayers \$250,000. Now at a time of Proposition 2½, and with fire stations closing and with schools closing, do we really want to prosecute victimless crimes? I don't think so."

"In terms of undercover investigations, I'm not sure why that was necessary," Ward added. "The club functioned openly, it had advertisements, it sent notices of its existence to gay groups, and it holds itself out to be a private membership organization, so it's not at all clear to me why five months of expensive undercover work would be required to bring evidence of this group to light."

"The question from me to the media," Reeves said, "is why, when gay men are involved and sex is involved, the media simply do not ask the police for the evidence, do not ask for the sources, do not ask and press the police for details, do not question the police and do not try to confirm with a second independent source. That's good journalism, and none of that has been done."

New York Violence

continued from page 1

viance and Minchic case, met with all those present at the April 28 hearing to give details of what happened at the bench and to thank the people for coming.

CGA operates an anti-gay violence hotline which responds to Manhattan-area attacks by offering counselling to victims of homophobic assaults as well as legal assistance. "During the last month and a half there's been a massive increase in assaults," said Jay Watkins of the hotline. As witnessed both by a dramatic increase in hotline reports and by research the hotline has conducted in area hospitals, the increase seems to be attributable to more than the weather, which is often held accountable for such attacks. "I figure it's going to get worse," said Watkins. "There's a general upsurge in crime here which is coupled with gentrification in particularly gay neighborhoods" which act together to create a threat to the gay community.

Another witness to the epidemic in anti-gay crime is Arthur Bell, writer for the *Village Voice*, who reported to CGA that although he has always received denunciations

of homophobic violence, the reports are becoming much more frequent.

"Although some of it may be that more people are seeking out channels to report their cases," said Downing, "I think there is reason to believe that it is mostly an increase in crime that we are seeing, not merely an increase in the connection of that crime to anti-gay violence."

Reports to the hotline of violence against lesbians are infrequent, according to Watkins. "They are getting attacked," he said, "but they're not reporting. It's just like it was for men two years ago. Nobody reported. There are some women who are beginning to work on the documentation of anti-lesbian crimes, but that is just in the early stages." He said that lesbians are more threatened than gay men in that they fear being harassed as women as much, if not more, than they do as homosexuals.

In anger and fear, the community has begun to respond. In the last five weeks, three public meetings have been held to develop a means to counter the in-

crease in violence. The first, called by the mayor's office and the Police Counsel on Lesbian and Gay Problems, was an attempt to see how the community could work with the police to increase coverage of the worst areas and to encourage victims to report such incidents to officials. The subsequent meetings, without participation by the police, have called for a "protection, safety, and assistance patrol" by lesbian and gay citizens in a neighborhood attempt to protect the community.

"There seem to be two different gangs running around, as well as independent people beating on gays," said Watkins, who is a member of the patrol. "So what we are doing now is actively to seek out people who have been abused to try to put something together to figure the attacks out." Although there seems to be a willingness on the part of the police to aid the community in this investigation, they are neither volunteering assistance to the study nor are they increasing their meager coverage of the worst areas of the city.

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SAMO MASOCHISM

Woops, yet another Gay Community News typo. Now yew, yes yew, can help prevent typos the fun and easy way. If you can spel, and injoy good company, come proofread *GCN* at 22 Bromfield St. in Bostun, Thursday, between 4:00 and 9:00. As an added bonus, we will serve refreshments. Come, before its two late.

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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)
P.O. Box 178, Astor St., Boston, 02123
Black Men-White Men Social/Support Group
c/o GCN, Box 1, 22 Bromfield St. Boston 02108
BAGLY (Boston Alliance of Gay and Lesbian Youth,
GCN Box 10GY, 22 Bromfield,
Boston 02108 491-0242, 426-9371

Boston Asian Gay Men & Lesbians
c/o Glad Day Bookshop, 22 Bromfield St.
Boston, 02108 542-0144

Boston Institute for Gay Studies
Box 2750, Boston 02208 491-8245 or 720-0693

Boston Lesbian & Gay History Project
c/o Interrante, 24 Greenwich Pk #1, Boston 02118

Cauldron Exp. Theater, 22 Randolph St.
Chilren Mountain Club 524-8575

Box 104, 104 Charles St., Boston 02114 275-1336

El Comité Latino de lesbianas y homosexuales de Boston
P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755

Gay and Lesbian Physicians of
New England (617) 482-6874 or 247-5485

GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371

Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123

Gay Professional Men's Group 944-4818

Gay and Lesbian Speakers Bureau,
P.O. Box 2232, Boston 02107 354-0133

Lesbian and Gay Folkdancing 661-7223

c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108

Lesbian and Gay Hotline (6-12pm.) Mon-Fri 426-9371

Merrymount Music Soc.,
Box 401, 104 Charles St. Boston 02114 236-4888

Outreach Institute, Box 368, Kenmore St., 02215 277-3454

Parents and Friends of Gays
76 Brook Hill Rd. Milton, 02167 846-7527

Project Place, 32 Rutland St. 02118 267-9150

POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association 236-4710

B.U. Law School, 755 Comm. Ave.
Cambridge Gay Political Caucus,
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108

Civil Liberties Union of Mass. 742-8020

GLAD (Gay and Lesbian Advocates
and Defenders), 2 Park Sq., Boston 426-1350

Harvard Committee on Gay and Lesbian Legal Issues
Roscoe Pound Hall, Cambridge, 02138

Lesbian/Gay Prisoner Project
c/o GCN, 22 Bromfield, Boston 02108

Mass Gay Political Caucus
Box 179, 118 Mass. Ave. Boston 02115471-8404, 262-1565

National Lawyers Guild,
120 Boylston St., Boston 02116 542-5415

STUDENT

Gay People at BU, c/o Program Resources Office
George Sherman Union, Boston University.

Gay/Lesbian Concern Group of Boston College
Boston College, Chestnut Hill MA 02167 262-2473

Gay People's Group, UMass/Boston
(Harbor Campus), Bldg 1, 4th fl, Rm 178 287-1900x2169

Harvard-Radcliffe Gay Info. (M-F, 6-12)
Gays at MIT, Rm. 50-306, Cambridge 02139 495-5476

Northwestern U. Lambda 255 Eli Ctr., N.U., Boston 02115

Tufts Gay Community,
c/o Student Activities Office, Medford 02155

WOMEN

Aradia Counseling for Women, 520 Comm Ave
(Kenmore Sq.) 247-4861 x58

Cambridge Women's Center, 46 Pleasant St.
Counterpoint Publ., 354-8807

Box CY 442, 400 Comm. Ave., Boston 02215

Daughters of Bilitis, 1151 Mass. Ave.,
Cambridge 02138 661-3633

Dyke Doctors (Lesbian Physicians, Med Students
Health Profs) 354-5910

Gay Professional Women's Assn.,
Box 308, Boston U Sta., Boston 02215

Lesbian Liberation, c/o Women's Center
Massachusetts Feminist Federal Credit Union 354-8807

186 1/2 Hampshire St., Camb. 661-0450

Miriam Rosenberg (counseling) 1-358-7512

National Organization for Women
99 Bishop Allen Dr., Cambridge 02139 661-6015

Tufts Women's Center 628-5000 x793

Womanspace, 636 Beacon St. (Kenmore Sq.) 267-7992

Women's Alcoholism Program,
1348 Cambridge St., Cambridge 02139 661-1316

RELIGIOUS

Am Tikva 524-1617

P.O. Box 11, Cambridge, 02138 628-3986

Dignity, 355 Boylston St., Boston 02114 536-6518

Friends (Quaker) for Lesbian and
Gay Concerns, 5 Longfellow Pk., Cambridge 227-9118

Integrity, P.O. Box 2582, Boston 02208 262-3057

Lutherans Concerned for Gay People 536-3788

Metropolitan Community Church 523-7664

Fr. Paul Shanley 964-0996

Unitarian Universalists Office of Gay Concerns
25 Beacon St., Boston 02108 742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston 542-5679

*Boston's Other Voice, WROR, 98.5FM
Dennis 965-1311, 725-2730

Common Ground, WMBR, 88.1FM

Fag Rag 661-7534

Gay Community News 426-4469

Good Gay Poets 661-7534

Lesbian and Gay Media Advocates
c/o GCN, 22 Bromfield, 02108 542-5679

Musically Speaking (WMBR 88.1FM, Sun. 1-3)
Melanie 494-8810

Persephone Press, Box 7222, Watertown 02172 924-0336

Women's Educ. Media, 47 Cherry St.
Somerville 02144 666-0350

Xanadu Graphics, 143 Albany, Camb. 02139 661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous 426-9444

Ariel Counseling 739-6381

Belville & Assoc. 268-1450

Exodus Ctr., 25 Huntington Ave. 02116 266-0612

Fenway Community Health Center 267-7573

Gay AIAnon (families of alcoholics) 843-5300

Gender Identity Service 864-8181

Homophile Alcoholism Treatment Service 542-5188

Homophile Community Health Service
Mass Bay Counseling 542-5188

31 Channing St., Newton Corner 02158 965-1311

Sexual Health Centers of N.E., Inc.,
739 Boylston St., Boston 02116 266-3444

Tapestry Counseling Inc.,
20 Sacramento St., Cambridge 661-0248

Tufts Skin Care Clinic (VD treatment) 956-5293

Turley & Assoc., 31 Channing St., Newton, 02158 965-2040

TV/TS Support Group
(Gender Center) Martha 666-8280

Volz/Taylor, MD Lesbian & Gay Medicine
1755 Beacon St., Brookline 232-1459

M. Zucker, acupuncture
173 Mt. Auburn, Cambridge 924-3332

ACCOMODATIONS

Parkview Guest House, 85 Westland Ave. 02115 536-3608

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield
New Words, 186 Hampshire, Cambridge 02139 876-5310

Red Bookstore, 136 River St., Camb. 491-6930

Buddies, 733 Boylston St. 262-2480

Chaps, 27 Huntington Ave. 266-7778

The Eagle, 520 Tremont 542-4494

Elbow Room, 100 Chandler (at Clarendon) 338-8447

Herbless Lone Star, 8 Columbus Ave 338-9852

Harry's Place, 45 Essex St. 482-9040

Boston Ramrod, 1254 Boylston St. 266-2986

Jacques, 79 Broadway 338-9066

Napoleon Club, 52 Piedmont St. 338-7547

Paradise, 180 Mass. Ave. (Cambridge) 864-4130

Pipeline, 9 Lansdowne St. 536-0206

Playland, 21 Essex St. 338-7254

Rustlers, 77 Berkeley 338-9089

Skippers, 252 Boylston St. 262-5735

Somewhere, 295 Franklin St. 423-7730

Sporter's Cafe, 228 Cambridge St. 426-0086

Together, 110 Boylston St. 437-1257

Twelve Seventy, 1270 Boylston 426-1451

Club Boston (Gay men's baths), 4 LaGrange St. 423-4340

South Station Cinema, 23 South St. 482-4661

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,
Box 470, Maynard 01754 263-9607

Frenz & Luvvers, Box 213, W. Boylston, 01583

Gay Hotline 756-0730

Mass. Teachers Assoc./Gay Rights Caucus
P.O. Box 75, New Salem 01355

Montachusett Gay Alliance, Fitchburg 342-5117

North Shore Gay Alliance
Box 806, Marblehead, 01915 745-3848

Survival Crisis Line 471-7100

RELIGIOUS

Dignity Merrimack Valley
P.O. Box 321, Methuen 01844 851-6711

MCC Worcester, 2 Wellington St., 753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center
St., Provincetown 02657 (4-6pm)

New Bedford Women's Clinic 996-3341

Origins, Inc., A Women's Center
169 Boston St., Salem 01970 745-5873

The Women's Bookstore, 78 May St. 01602 791-5127

STUDENT

Clark U. Gay Alliance, 950 Main, A-70

Gay Outreach Assoc. for Lowell (Univ.) Students
South Campus, Student Union Rm 348 453-3804

Salem State Gay Task Force
Salem St. College, Salem 01970 745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,
Pittsfield 01201, 442-1819

Lesbian and Gay Men's Counseling Collective
406F Student Union, UMass, Amherst 545-2645

Help Line 664-6391, 664-6392

Pioneer Valley People's Gay Alliance
Box 181, Northampton, 01061 586-5979

Together, Box 427, Forest Park Sta., Springfield 01108

Dignity/Springfield, P.O. Box 1604 Springfield 01101

WOMEN

Common Woman Club, 78 Masonic St.,
Northampton 01060 584-4580

Everywoman's Center, Amherst 545-0883

Franklin Cty. Lesbian Alliance
P.O. Box 235, Deerfield 01342

Gay Women's Caucus, Amherst 545-3438

Lesbians United 33 Pearl St., Pittsfield, 01201 499-2425

New Alexandria Lesbian Library
P.O. Box 111, Huntington 01050

Southwest Women's Center 545-0626

Valley Lesbian Alliance 665-4705; 253-3082, 774-5464

Women's Media Project (WMUA, 91.1FM) 545-2876

Womenfyre Books 586-6445

STUDENT

Hampshire College Gay Men's Alliance
Box 1355, Amherst 01002

Lesbian & Gay Men's Counseling Collective
406F UMass Student Union, Amherst 545-2645

Lesbian Union, 920 Campus Center,
UMass, Amherst 01003 545-3438

People's Gay Alliance, RSO 368 Student
Union, UMass, Amherst, 01002 545-0154

Williams Gay Peoples Union
S.U. Box 3212, Williams College, Williamstown 01267

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505

Gay Switchboard, Hartford, M-S 1-11 pm,
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575

Gay and Lesbian Switchboard, New Haven,
P.O. Box 72, 06501; M-F 8-11 pm 624-6869

Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm

George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 522-2646

Greater Hartford Lesbian & Gay Taskforce 249-7691

Institute of Social Ethics/Gay National Archives,
One Gold St., Suite 22-BC, Hartford 06103 547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,
Box U-118, UConn, Storrs 06268 486-4738

Heartroots Feminist Therapy Collective,
22 Allen Pl. #B3, Hartford 06106 249-0504

Shorelinewoman 481-3575

Women's Center, Hartford, 57 Pratt St.,
c/o Hill Ctr, 350 Farmington Ave, Hartford 06106 249-7691

Women's Center, Manchester Community
College, P.O. Box 1046, Manchester, 06040 646-4900

Women's Center, UConn, Box U-118,
Storrs 06828 486-4738

Women's Center, Wesleyan, Box WW,
Wesleyan Sta., Middletown 06457 347-9411

Women's Liberation Center, New Haven,
614 Orange St., New Haven 06510 436-2488

STUDENT

Eros, Gay Students at Trinity College
c/o Chaplain's Office, Hartford 06106 527-3151

Gay Alliance at Yale,
P.O. Box 2031, Yale Sta, New Haven 06520

Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273

Gay Alliance, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta., Middletown, 06457 347-9411

Gay and Lesbian Alliance, So. Conn. St. College,
386 Sherman Ave., New Haven 06511 865-2802

Lesbian and Gay Community at Conn. College 442-7458

P.O. Box 1295, New London 06320

Gay Student Ctr. Yale, Box 2031, New Haven 06520

Lesbian/Gay Student Alliance UConn
W. Hartford 06117 523-4841 x-267

Lesbians, Wesleyan, c/o Women's Center,
Box WW, Wesleyan St., Middletown 06457 347-9411

Yalesbians, P.O. Box 2031 Yale Sta., New Haven 06520

RELIGIOUS

Dignity/Fairfield County,
P.O. Box 348, Belden Sta. Norwalk, 06850

Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325

Dignity/New Haven, P.O. Box 285, West Haven 06516

Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646

Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518

MCCI/Hartford, P.O. Box 514, Hartford 06101 522-5575

MCCI/New Haven, P.O. Box 1273,
New Haven 06505 777-9808

MEDICAL/COUNSELING

Gay AA (Danbury) 748-5341

Calendar

Got myself a
part-time job
in a bar...
Pay's lousy...



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 end 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Cambridge, MA — Merrymount Music Society. Monthly Concert/Societs for lesbian and gay music lovers. Fourth sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5855.

Boston, MA — Musically Speaking. Women's programming, music, ideas and announcements. Call Melonie at 494-8810 with event and comments. (WMBR, 88.1FM) 1-4pm.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm). Info: Keene Kiondykes, Box 261, Gilsum NH 03448.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

coming events

Somerville, MA — Anybody Interested in being part of an all-wimmins softball team, call Ginny or Ann at 324-9231, or Mary at 776-4595.

Boston, MA — Fathers in Transition, a conservative group of gay/bi fathers, meets every Wed. for friendship and support. Info: Gay Fathers, c/o Box 6, GCN, 22 Bromfield, Boston 02108.

may 10 mon

Northampton, MA — Charlie Murphy, gay singer/songwriter, will perform at the Unitarian Society, 220 Main St. 8pm. Tickets \$5. Info: 584-2998.

Boston, MA — Lesbian/Gay Task Force, a group working to build a powerful lesbian and gay presence in disarmament efforts and to promote discussion of the connections between the militaristic arms buildup and homophobia, sexism and racism, will be meeting to discuss plans for the June 12 March at the UN Special Session on Disarmament. New members very welcome! Dignity Office, 4th floor, Arlington St. Church, 355 Boylston St. 7:30pm. Info: 681-0974.

Yes, there will be lesbian/gay buses to the June 12 Disarmament March at the UN. Round-trip from Boston, leaving 6:30am and returning around midnight must be purchased very soon to reserve space. To order tickets, call Nancy 497-6754 and specify the lesbian/gay bus.

Framingham/Milford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

Canterbury, VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

Northern Vt. League of Gays (LOGS) meets third Sun. (Info: 802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meeting. 8pm. Info: Paul 882-7746 or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brettlaboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays end Thursdays. Info: 681-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 491-0242.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

11 tues

Salem, MA — Merrymount Music Society will perform for North Shore Gay and Lesbian Alliance. 7:30pm. Grace Episcopal Church, 385 Essex St. Free.

12 wed

Nashua, NH — Greater Nashua Area of NH Lambda, a lesbian organization. "Children of lesbians speak out". (Any children wishing to participate in this rap are welcome.) 7pm. Info: 889-1416.

Boston, MA — "Coming out: What's it like for gay people, their families and friends?" Speaker and discussion. 7:30pm. Hill House, 74 Joy St. Info: Julie 227-5838.

13 thurs

Boston, MA — GCN volunteer proofreading. See thursdays above for details.

Boston, MA — Older Women's Group, lesbian and straight, late 30s and 40s, meets every other Thurs. eve to share feelings about midlife, aging, etc. New members welcome. Info: Kate 353-2640.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Anne Caputi, music to change our lives. 355 Boylston St. (at Arlington). Doors open at 7:30pm and close at 8 for the performance. \$3. Everybody welcome.

14 fri

BOSTON, MA — GAY COMMUNITY NEWS VOLUNTEER NIGHT FOR SENDING OUT THE PAPER TO SUBSCRIBERS. SEE FRIDAYS ABOVE FOR DETAILS. IT'S A BLAST!

Boston, MA — Boston Gay Men's Chorus meets every Wed. 8:45-9pm. Community Music Ctr., 48 Warren Ave. (So. End) Info: 625-3247.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 668-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Concord, NH — "Being gay in prison: the Sun-cook Project", a discussion group, a discussion at the weekly meeting of Concord Men's Group. Info: 224-6931 or 485-5612.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks house (Harvard Yard). 7-9:30pm. Beginners very welcome. Info: 661-7223.

Boston, MA — Chiltern Mt. Club. Cape Cod spring weekend. Info: Bob (617) 828-8308 or John 245-4674.

Portland, ME — Interweave, the Unitarian Universalist Gay and Lesbian Community, will meet at 183 Main St., Gorham. 7pm. Everybody welcome.

Providence, RI — Rhode Island Gay Task Force presents Charlie Murphy in concert at the Loft (Rt. 5 and 104 Farnum Pike in Smithfield) 9pm. \$5. Info: (401) 272-9247.

15 sat

Boston, MA — The 10\$ Movie Company performs at the Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison). Showing films and sharing info on filmmaking. \$3-4 donation. 8pm. All women welcome.

BOSTON, MA — MASS. SOLIDARITY COALITION IS SPONSORING A RALLY AND MARCH AGAINST REAGANOMICS—FOR JOBS, LESBIAN AND GAY RIGHTS, PEACE AND SOCIAL JUSTICE. JOIN THE LESBIAN AND GAY MEN'S CONTINGENT! (MEETING AT BPL COPELY SQUARE STEPS AT NOON) BRING BANNERS! FOR MORE INFO ABOUT JOINING THE MASS. SOLIDARITY COALITION CALL 354-0008. IT'S TIME TO MOVE!!

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4489. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

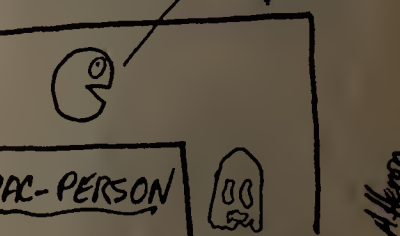
Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

...but I get all I can eat for free!



Franeestown, NH — Moody Garden Owl Collective. All women's dance/dinner at Crotched Mt. West Lodge. Dinner 5-6pm, dance with two women's bands. \$8. Women of all ages welcome. Info: (617) 926-5607/987-1153 or (603) 889-1416.

Boston, MA — Chiltern Mt. Club. Herbs (Info: Scott 776-4653); also, Beginning runners workshop (Info: Allen 825-0181).

16 sun

Portsmouth, NH — Iris Coffeehouse presents Judy Sloan, actress/comedian and Allison Farrell singer/guitarist. 4pm. 40 Pleasant St.

Cambridge, MA — Front Runners/Boston. High noon fun races. 2.5 and 5 miles. 50¢ fee. Prizes! 12 noon Fresh Pond. Info: Allen 825-0181.

Boston, MA — Chiltern Mt. Club. Full-tilt birding (Info: Peter 623-5368); also, Cape Cod Rail Trail Bike trip (Info: Matthew 398-8258 or Vince 255-1081).

17 mon

Cambridge, MA — Parents and Company, sponsored by Daughters of Bilitis, meets every 3rd Monday of the month. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. All women invited.

Boston, MA — Lesbian/Gay Task Force for the June 12 March at the UN for Disarmament. See 10 mon above. Be there.

Boston, MA — Boston chapter of Gay Olympic Committee will meet 8pm to organize Boston participation in Aug. Gay Olympics in San Francisco. Athletes and organizers invited. Info: Tony 236-1914 or Jay 262-4896.

The deadline for Calendar items is Tuesday at noon for the following issue.